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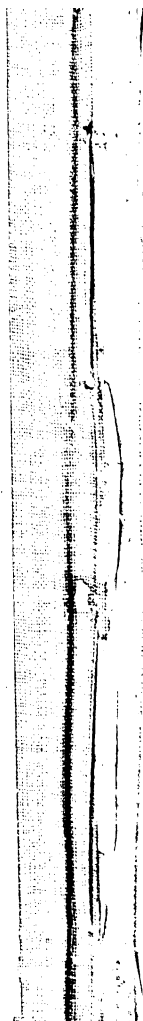
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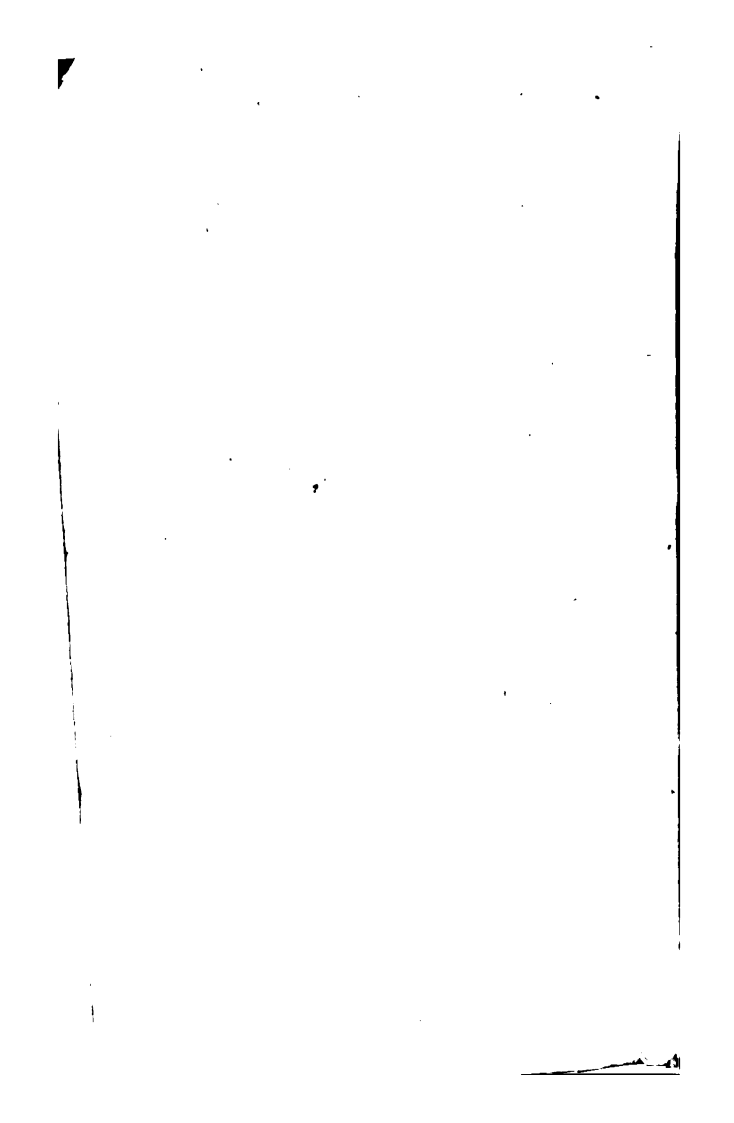


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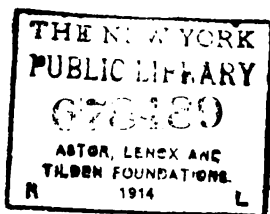


BIOGRAPHICAL SKETCHES
OF THE
FATHERS OF NEW ENGLAND,
INTENDED TO ACQUAINT YOUTH WITH THE
LIVES, CHARACTERS AND OFFERINGS
OF THOSE
WHO FOUNDED OUR CIVIL AND RELIGIOUS INSTITUTIONS.

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INTRODUCTION.

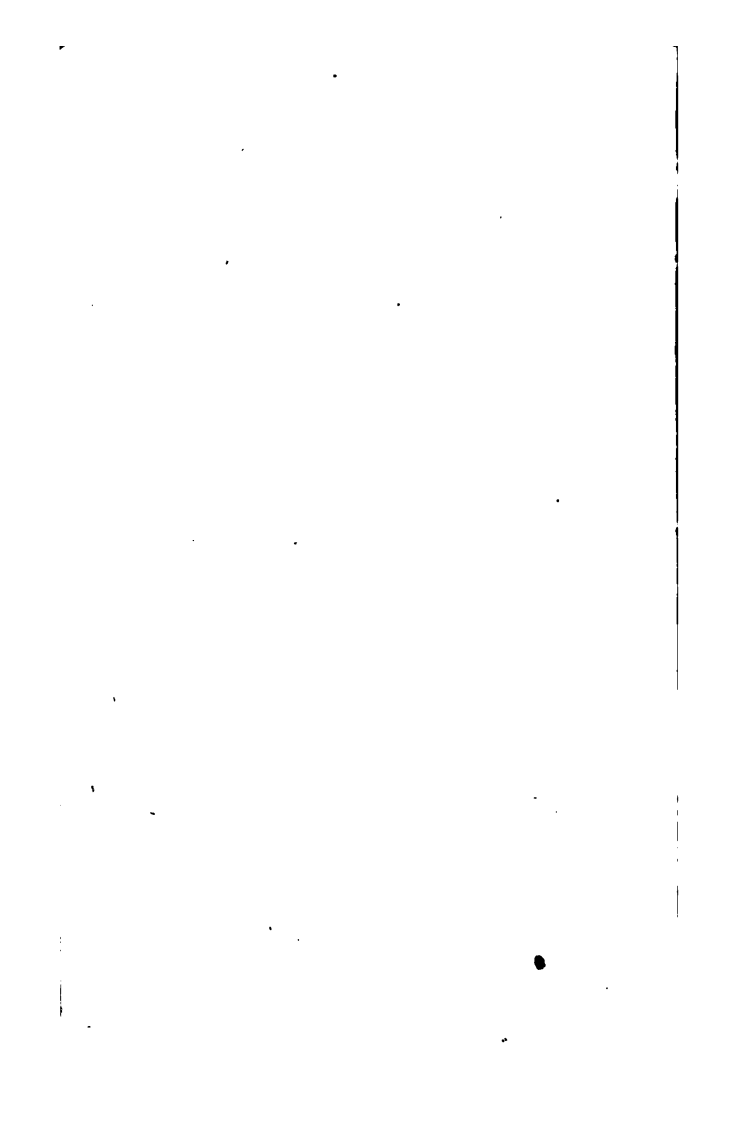
IN comparing our institutions with those of other portions of the civilized earth, a reflecting mind is naturally led to enquire concerning the origin of those institutions and the character of their founders. Happily, there are abundant means of satisfying such enquiries. The early history of our country is not involved in fable nor obscurity. The venerable pioneers who considered themselves but "as stepping-stones to those who should come after," have left behind them other memorials than the blessed institutions of which their labors and sufferings, their wisdom, courage, fortitude, piety, and perseverance, laid the foundations. Authentic records, biographical and historical, of the little band, self-exiled for conscience sake to the wilds of America, have been handed down for the instruction and admiration of posterity. "Memorials" and "Journals" of transactions and events in New England, in an early period of our national infancy, were carefully and faithfully noted down, and with some exceptions, have been carefully preserved and gathered up. To these, the rolling tide of time, while bearing us as a nation onward to power and greatness, gives perpetually increasing value and interest. Some of these accounts, it is the object of this little work, compiled from undoubted authorities, to bring before the rising generation.

But while thus exhibiting the lives and characters of

the Fathers of New England, it is not intended to hold them up as infallible, nor to point to them as instances of the perfectibility of human nature. Their virtues, not their faults, deserve commendation. Their errors, however, appear to have been the errors of honest hearts. The reproach of intolerance, so often with reason urged against them, belongs rather to the age in which they lived. To one of them at least, Roger Williams, it cannot be attached, though it must be confessed, the very fact that he was in advance of the age in this respect, rendered him obnoxious to the censure of his brethren. Yet, in the words of the judicious biographer of Roger Williams, "A candid mind, which understands their principles, will not, while it must lament and condemn their conduct, use the language of harsh censure. They were so far from believing that the liberty of conscience in religious concerns, ought to be extended to all men, that they regarded toleration as a crime. They argued, that they ought to ~~promote truth and oppose error~~; by all the methods in their power. If they were able to suppress false doctrines, it was, they believed, a solemn duty to God, to employ force, if necessary, for their suppression. They thought that he who permitted error to be believed and preached, was chargeable with a participation in the guilt. Intolerance became in their view a paramount duty to God, and to the heretic himself; and the greater their love to God, the greater was their zeal to extirpate every weed from the garden of the Lord. It was not therefore, a bigoted preference for their own views that made them persecute others, but a conviction that they

only embraced the truth, and that all opposing doctrines were pernicious, and must not be allowed. It was not, in their judgment, inconsistent to act thus towards others, after having themselves endured persecution ; for they regarded themselves as having been sufferers for the truth, and they were urged, by these very sufferings, to be more faithful in upholding that truth, and suppressing what they deemed to be error. It is due to the Pilgrims to remember, that they acted from principles, erroneous certainly and deplorable in their effects, but sincerely adopted and cherished in hearts which nevertheless glowed with love to God. The grand doctrine of LIBERTY OF CONSCIENCE was then a portentous novelty, and it was the glory of Roger Williams, that he, in such an age, proclaimed it, defended it, suffered for it, and triumphantly established it. * * Were these excellent men now alive, they would be foremost in lamenting their own error, and in vindicating those principles of religious liberty, for which Mr. Williams incurred their displeasure."

After all, the Puritans, among whom were the Fathers of New England, were a virtuous "remnant," shining as light amidst the comparative darkness and corruption of the age. Doubtless there was also a remnant in the church from which they honestly seceded: and both will finally be found among the innumerable "multitude" "redeemed out of every kindred and tongue and people and nation," harmoniously ascribing "Salvation to God who sitteth upon the throne, and to the Lamb," forever and ever."



JOHN ROBINSON.

THE first effectual settlements in New-England were made by those who after the *Reformation* dissented from the Establishment of the Episcopal church, who suffered on account of their dissent, and sought an asylum from their sufferings. Those who could not conform to the Establishment, but wished for a more complete reformation, were at first distinguished by the name of Puritans; and among these the most rigid were the Brownists, so called from Robert Brown, "a fiery young clergyman," who, in 1580, headed a zealous party, and was vehement for a total separation. But in his advanced years he conformed to the Church, while others who more deliberately withdrew, retained

Reformation, s.; the period so called from the attempt of Martin Luther and others to produce a reform in the Romish Church, by correcting its errors and abuses.

their separation, but became more candid and moderate in their principles. Of these people a congregation was formed about the year 1602, near the *confines* of York, Nottingham and Lincoln, who chose for their ministers, Mr. John Robinson and Mr. Richard Clifton.

Mr. Robinson was born in the year 1575, but the place of his birth is unknown. He was probably educated in the University of Cambridge, and is said to have been "a man of learned, polished and modest spirit, pious and studious of the truth, and largely accomplished with gifts and graces suitable to be a shepherd over the flock of Christ." Before his election to this office by the Puritans, he had a *benefice* near Yarmouth, where his friends were often molested by the bishop's officers, and suffered greatly by prosecution in the *ecclesiastical* courts.

The reigning prince at that time was

Confines, *s.* ; boundaries, edges.—*Benefice*, *s.* ; an ecclesiastical living.—*Ecclesiastical*, *a.* ; relating to the church.

James I., who was far from adding lustre to the British throne. Though educated in the principles of Presbyterianism, he forgot them all on his advancement to the throne of the three kingdoms. Flattered by the bishops, he gave all ecclesiastical power into their hands, and entrusted *sycophants* with the management of the state, while he indolently resigned himself to literary and sensual indulgencies, in the former of which he was a *pedant*, in the latter, an *epicure*. The Puritans were persecuted with unrelenting severity in the former part of his reign, when Bancroft was *archbishop* of Canterbury; Abbot, who succeeded him, was favorable to them, but when Laud came into power they were treated with every mark of insult and cruelty.

Robinson's congregation did not escape persecution by separating from the Established, and forming an Independent Church.

Sycophant, s.; a flatterer.—*Pedant, s.*; a man vain of low knowledge.—*Epicure, s.*; a man given to luxury.—*Archbishop, s.*; bishop of the first class.

Still exposed to the *penalties* of the ecclesiastical law, they were extremely harassed; some were imprisoned, and others were obliged to leave their farms and suspend their usual occupations. Thus distressed and perplexed, *emigration* to some foreign land seemed their only means of safety. Their views were directed to Holland, where a commercial spirit had dictated a free toleration in religious opinions,—a blessing not then admitted into any other country in Europe. But the ports of their own country were shut against them—they could get away only by seeking concealment, and giving extravagant rates for their passages, and fees to the mariners.

In the autumn of 1607, a company of these Dissenters hired a ship at Boston, Lincolnshire, to carry them to Holland. The master had promised to be ready at a certain hour of the day, to take them on board, with

Penalty, s.; punishment, judicial infliction.—*Emigration, s.*; removal, change of residence.

their families and effects; they assembled, but he disappointed them. Afterwards he came in the night, and when they were embarked, he betrayed them into the hands of the officers, who having robbed them of money, books, and other articles, and treated the women with incivility, carried them back to the town, and exposed them as a laughing stock to the multitude. They were *arraigned* before the magistrates, and suffered a month's imprisonment, after which seven of them were bound over to court, and the others released. The next spring, 1608, they made another attempt, and hired a Dutch vessel to take them on board. The place agreed upon was an unfrequented common between Hull and Grimsby, remote from any house. The women and children, with the baggage, were sent down the river in a small bark, and the men went by land, but they came to the place a day before the ship arrived. The sea being rough, and the

Arraign, v. a. ; to bring to trial, to accuse.

passengers in the bark sick, they prevailed on the pilot to put into a small creek, where they were when the Dutchman came and took one boat load of the men on board. Before he could send for the others, a company of armed men appeared on horseback, which so frightened him that he put to sea. Some of the men who were left behind, escaped ; others who went to the assistance of the women, were with them apprehended, and carried from one justice to another, who not knowing what to do with so many helpless persons, finally dismissed them. Having sold their houses, cattle and furniture, they had no homes to retire to, and were cast on the charity of their friends. Those who were hurried to sea, without their families, and destitute of even a change of clothing, endured a terrible storm, in which neither sun, moon, nor stars appeared for many days, and were driven far to the northward, and narrowly escaped being *foundered*. After

Founder, v. n. ; to sink, to fail.

fourteen days, they arrived at Amsterdam, where, such had been the severity of the storm, the people were surprised at their deliverance. They were soon after followed by their wives and families, who arrived in safety.

The remainder of the church went over the following summer. At Amsterdam they found a congregation of their own brethren, who had emigrated before them. They had for their minister, John Smith, a popular preacher, and a man of good abilities, but unsteady in his opinions, and his people soon fell into *controversy*, and were scattered. Fearing that the infection might spread, Mr. Robinson proposed to his church a further removal, and after a year spent in Amsterdam, they removed to Leyden. During their residence at Leyden, their number so increased by emigrations from England, that their church contained 300 communicants. Here they enjoyed much harmony among

Controversy, s. ; dispute.

themselves, and friendly intercourse with the Dutch, who observing their diligence and fidelity in business, entertained a great respect for them. The magistrates of the city in 1619, having occasion to censure some French Protestants residing among them, made this public declaration: "These English have dwelt among us ten years, yet we have never had any suit or accusation against any of them."

The year 1609, in which Mr Robinson went to Leyden, was remarkable for the death of Jacobus Arminius,*one of the divinity professors in that city. Between his successor, Episcopius, and the other theological professor, Polyander, there was much opposition, the former teaching the doctrines of Arminius, and the latter those of Calvin. Robinson, though he constantly preached three times a week, and was much engaged in writing, attended the discourses of each,

* From whom the Arminian system of doctrines derives its name.

and became master of both sides the controverted questions. Being fully persuaded of the truth of the Calvinistic system, and openly preaching it, his zeal and abilities were formidable to the Arminians, which induced Episcopius, in 1613, to make a public engagement to defend them against all opposers. Polyander, aided by the ministers of the city, requested Robinson to accept the challenge, but he, being a stranger, modestly declined the combat. Their importunity at length prevailed, and believing it to be his duty, he held a public disputation with the Arminian professor. We have no account of the controversy from the Arminian party. Gov. Bradford, who was probably present at the disputation, gives this account of it. "He [Mr. Robinson] so defended the truth and *foiled* the opposer, as to put him to an apparent *non-plus* in this great and public audience. The same he did a second and

Foil, v. a.; to put to the worst, to defeat.—*Non-plus, s.*; puzzle, inability to do or say more.

third time, which as it caused many to give praise to God that the truth had so famous a victory, so it procured for Mr Robinson much respect and honor from learned men and others.”*

When Mr. Robinson first went to Holland, he was one of the most rigid separatists from the Church of England. He had written in defence of the separation, in reply to Dr. Ames, whom in the *petulance* of his wit he called Dr. *Amiss*. After his removal to Holland, he met with Dr. Ames and Mr Robert Parker, an eminent minister of Wiltshire, England, who had been obliged to flee thither from the terrors of the *High Commission Court*, under the control of archbishop Bancroft. In a free conversation with these gen-

* Belknap's Biography. *Petulance*, s.; sauciness, peevishness.—*High Commission Court*, an ecclesiastical court established in the reign of Queen Elizabeth, which was “empowered to regulate all opinions, as well as to punish all breach of uniformity in the exercise of public worship.” Hume says, “this court was a real inquisition.” It was abolished by the Long Parliament in 1641.

tle men, Robinson was convinced of his mistake, submitted to the reproof of Dr Ames, and became ever after more moderate in his sentiments respecting separation. In a book which he published in 1610, he defended the lawfulness of communicating with the Church of England "in the word and prayer," i. e. in the *extempore* prayer before the sermon, though not in the *liturgy*, nor in the indiscriminate admission to the sacraments. Yet he would allow pious members of that and all the Reformed churches to communicate with his church, saying that he separated from no church, but from the corruptions in all churches. This gained for him the title of semi-separatist, and so offended the church at Amsterdam, that they would scarcely commune with that at Leyden. The latter were called Independents and Brownists, but they distinguished themselves as a "Congregational Church." Their grand principle was

Extempore, ad.; without premeditation.—*Liturgy, s.*; formulary of public devotion, such as the Book of Common Prayer of the Episcopal Church.

the same afterwards held by Chillingworth, and Hoadley,* that the scriptures given by inspiration, contain the true religion; that every man has a right to judge for himself of their meaning, to try all doctrines by them, and to worship God according to the dictates of his own enlightened conscience. They admitted for truth the doctrinal articles of the Church of England, as well as of the other Reformed Churches, and differed from them only in matters of an ecclesiastical nature. Respecting these, their rules and opinions were much the same as those of the Calvinistic Congregational churches in New England at the present day, excepting in regard to the officers in the church, who were then, pastors or teaching elders, ruling elders, and deacons.

In 1618, they began to think of another

* William Chillingworth, an eminent divine of the Church of England, celebrated for his skill in defending the cause of the Protestants against the Papists. He was born 1602, d. 1644.

Benj. Hoadley was Bishop of Winchester, who contended that the clergy had no pretensions to temporal jurisdiction.

removal, some of the reasons of which were ; most of them had been bred to cultivating the soil in England, but in Holland were obliged to pursue business less agreeable to them, such as learning mechanical trades, &c. ; the language, manners and habits of the Dutch did not become pleasant by familiarity ; the careless manner in which the Sabbath was observed there ; the unhealthiness of the climate ; and the licentiousness in which youth was indulged, being a pernicious example to their children, many of whom became corrupted. These considerations afforded them the melancholy prospect that their posterity would in time so mingle with the Dutch as to lose their interest in the English nation, to which they had a natural and strong attachment. The question was, to what part of the world they should remove. Their attention was at first turned to Guiana, but the warmth of the climate, and the fear of being dispossessed by the Spaniards, deterred them from removing thither, and they

at last concluded upon Virginia, as that part of America was then called lying between the 34 and 45 degrees of north latitude. There, if they should join the colony already established, they must come under the Established Church; so their views were determined towards the uninhabited part of the country; and their hope was, that by emigrating thither they might make way for the spread of the gospel in a heathen land, though "they should be but as stepping stones to others who might come after them."

These things were at first debated in private, and then proposed to the whole congregation, who after mature deliberation and a devout address to heaven, determined to make application to the Virginia Company,* and inquire whether king James would grant them liberty of conscience in his American dominions. John Carver and

* What was called Virginia was by patent from king James I. divided into two districts, nearly equal. The southern he granted to the London Company, and the northern to the Plymouth Company.

Robert Cushman were sent as agents, and letters were written by Mr. Robinson and Mr. Brewster, ruling elder. In these letters they recommend themselves as proper persons for emigration, because they were "weaned from the delicate milk of their own country, and so inured to the difficulties of a strange land, that no small things would discourage them, or make them wish to return home ; that they had acquired habits of frugality, industry and self-denial ; and were united in a solemn covenant, by which they were bound to seek the welfare of the whole company, and of every individual person." They also gave a brief account of their religious principles and practices, for the information of the king and his council. The answer they received was as favorable as they could expect. The Virginia Company promised them as ample privileges as were in their power to grant. By means of the *mediation* of archbishop.

Mediation, s. ; interposition, entreaty for another.

Abbot, the king promised to *connive* at their religious practices, but denied them toleration under his great seal. With this answer and some private encouragement, the agents returned to Holland. But further agency and agreements were necessary, and it was not until after two whole years, that the preparations for the voyage could be completed.

In the beginning of 1620 they kept a solemn day of prayer, when Mr. Robinson delivered a discourse from I. Samuel, 23, 24 : in which he endeavored to remove their doubts and confirm their resolutions. It had been previously determined that a part of them should go to America, and prepare the way for the others. The greater part being obliged to stay, required Mr. Robinson to stay with them. Mr. Brewster, the ruling elder, was appointed to go with the minority, who were "to be an absolute church of themselves as well as those who should stay ;

Connive, v. n. ; to pretend ignorance.

with this *proviso*, that as any should go over or return, they should be received as members, without further dismissal or testimonial." The others were to follow as soon as possible.

In July, they kept another day of prayer, when Mr. Robinson preached to them from Ezra 8, 21: and concluded his discourse with an exhortation which breathes a noble spirit of christian liberty, and gives a just idea of the sentiments of this excellent divine, whose charity was the more conspicuous because of his former narrow principles, and the general bigotry of the Reformed ministers and churches of that day. "Brethren," said he, "we are now quickly to part from one another, and whether I may live to see your faces on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no further than you have seen

Proviso, s. ; stipulation, or bargain.

me follow the Lord Jesus Christ. If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth of my ministry ; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his Holy Word. For my part, I cannot sufficiently bewail the condition of the Reformed churches who are come to a period in religion, and will at present go no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw ; whatever part of his will the good Lord has revealed to Calvin, they will rather die than embrace it. And the Calvinists stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented ; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God ; but were they now living, would be as willing to embrace further light

as that which they at first received. I beseech you to remember it as an article in your church covenant, 'That you be ready to receive whatever truth shall be made known to you from the written word of God.' Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of thick anti-christian darkness, and that perfection of knowledge should break forth at once." Having added some other things relative to their private conduct, he devoutly committed them to the care and protection of Divine Providence. On the 21 of July the intended passengers quitted Leyden to embark at Delft haven; to which place they were accompanied by many of their brethren and friends, several of whom had come from Amsterdam to take leave of

them. The evening, till very late, was spent in friendly conversation, and the next morning, the wind being fair, they went on board, when Mr. Robinson, in a most fervent and affectionate prayer, committed them to their Divine Protector, and with many tears, they parted.

After their arrival in New England, he kept up a friendly correspondence with them, and when any of them went to Europe, he received them with the most cordial welcome. The difficulties which then attended a voyage across the Atlantic, the expense of an equipment for a new colony, and the hardships incident to a settlement in the wilderness, proved a burden almost too great for those who came over. They had a hard struggle to support themselves here and pay the debts they had contracted in England ; while those who remained in Holland were in general too poor to bear the expense of a removal to America. These things prevented Mr. Robinson from gratifying his earnest

desire to visit his American brethren, and their equally ardent wish to see him, until he was removed by death to a better country. He continued with his church in Leyden in good health, and with fair prospects of living to an advanced age, till Saturday, February 19, 1625, when he was seized with an inward ague, which, however, did not prevent him from preaching twice on the following day. But his disorder increasing in *malignity*, on Saturday, March 1, put an end to his valuable life, in the 50 year of his age, and the height of his reputation and usefulness.

Mr. Robinson was a man of good genius, quick penetration, ready wit, great modesty, integrity and candor. His classic literature, and acuteness in disputation, were acknowledged by his adversaries. His manners were easy, courteous and obliging. His preaching was instructive and affecting.

Malignity, s. ; evilness of nature.

Though in his younger years he was rigid in his separation from the Episcopal Church, by whose governors he had been treated with unrelenting severity, yet when convinced of his error, he openly acknowledged it, and by experience and conversation with good men, he became moderate and charitable, without abating his zeal for strict and real religion. It is always a sign of a good heart when a man becomes mild and charitable as he grows in years. This was eminently true of Mr. Robinson. He learned to esteem all good men of every persuasion, and charged his flock to maintain the like candid and benevolent conduct. His sentiments respecting the Reformers, as expressed in his *valedictory* sermon, will *entail* immortal honor to his memory, evincing his accurate discernment, his *inflexible* honesty, and his fervent zeal for truth and a good conscience. He was also possessed in an

Valedictory, *a.* ; parting, farewell.—*Entail*, *v. a.* ; to settle the descent.—*Inflexible*, *a.* ; not to be bent or changed.

eminent degree of the talent of peace-making, and was happy in composing differences among neighbors and in families, so that peace and unity were preserved in his congregation. It is said that such was the mutual love between him and his flock, that it was hard to judge whether he delighted more in having such a flock, or they in having such a pastor. Besides his singular abilities in moral and theological matters, he was discerning and prudent in civil affairs, and able to give good advice in regard to their *secular* and political transactions. He was highly esteemed, not only by his own people, but by the magistracy and clergy of Leyden, who gave him the use of one of their churches, in the *chancel* of which he was buried.

The whole city regarded him as a great and good man, whose death they sincerely lamented, and honored his funeral with their

Secular, a. ; not spiritual, relating to worldly affairs.—
Chancel, s. ; the eastern part of a church in which the altar is placed.

presence. This event proved the dissolution of the church over which he had presided at Leyden. Some of them removed to Amsterdam, some to other parts of the Netherlands, and others came to New England ; among whom were his wife and children. His son Isaac lived to the age of ninety, and left posterity in the county of Barnstable.

JOHN CARVER.

Nothing is known of Mr Carver, previous to his appointment as agent of the English Congregational Church at Leyden, in 1618. At that time he was in high repute as a grave, pious, prudent, judicious man, and sustained the office of deacon. The Virginia Company wrote to Mr. Robinson, that the agents [Mr. Carver and Mr. Cushman,] “car-

ried themselves with good discretion." The business of the agency was long delayed by discontents and factions in the Virginia Company, but at length a *patent* was obtained under the Company's seal. This patent and the proposals of Thomas Weston, merchant, and other persons who appeared friendly to the design, was carried to Leyden in 1619, for the consideration of the people. At the same time a plan was forming for a new council in the west of England, to superintend the plantation and fishery of North Virginia, the name of which had been changed to New England. Weston and the other merchants favored this plan, from the hope of gain by the fishery. This caused some embarrassment, and a variety of opinions among the congregation at Leyden; but considering that if they should wait for the new council to be *incorporated*, they might be detained another year, during which time the war be-

Patent, s. ; a writ conferring some exclusive right or privilege.—*Incorporate, v. a.* ; to invest with certain powers.

tween Holland and Spain might be renewed, the majority concluded to take the patent already obtained, and emigrate to some place near Hudson's river, which was within the territory of the Virginia Company. The next spring, [1620] Weston went over to Leyden, where the people entered into articles of agreement with him, both for shipping and money to aid in the transportation. Carver and Cushman were again sent to London, to receive the money, and provide for the voyage; but they found the other merchants so very *penurious* and severe, that they were obliged to consent to some alteration in the articles, which, though not relished by their *constituents*, was so strongly insisted on, that without it the whole plan must have failed. The substance of the articles, with their amendments, was as follows:

Every person who went out, being sixteen years old and upwards, was to be rated at

Penurious, a. ; niggardly, sparing.—*Constituent, s.* ; he who deposes or empowers another.

ten pounds ; and every ten pounds counted a single share. He who went in person, and furnished himself with ten pounds in money or other property, to be accounted as having twenty pounds in stock, and to receive a double share in the division. The persons transported and the adventurers, were to continue their joint stock and partnership seven years ; during which time all profits and benefits gained by trade, labor, fishing, or any other means, should remain in the common stock until the division : On their arrival, they were to choose out a fit number of persons to be employed in the ships and boats for fishing, and the remainder were to labor on the land, in building houses, tilling the ground, &c. : At the end of seven years the whole capital and profits, including the houses, lands, and all other property, were to be divided among the adventurers,— whoever following them or putting into the stock, to receive a proportional share at the division of the property. He who should

carry his wife, children or servants, to be allowed for every person aged sixteen years or upwards, a single share, or if he provide for them, a double share ; children between ten and sixteen to be reckoned two for a person in transportation and division ; under ten, to receive no other share than fifty acres of uncultivated land : Those who should die before the expiration of seven years, to have their shares proportional to the time of their residence in the colony : All were to have their maintenance out of the common stock and goods of the said colony.

On these hard conditions, and with this small encouragement, the pilgrims of Leyden, supported by a pious confidence in the Supreme Disposer of all things, and animated by a fortitude resulting from the principles of the religion they professed, resolved to cast themselves on the care of Divine Providence, and embark for América. With the proceeds of their own estates put into a common stock, and the assistance of the

merchants to whom they had mortgaged themselves for seven years, two vessels were provided ; one in Holland, of sixty tons, called the Speedwell, which was intended to remain in their service one year after their arrival in America ; another of one hundred and eighty tons, called the May-Flower, *chartered* by Mr. Cushman in London, and sent round to Southampton, in Hampshire, where Mr. Carver was to superintend her *equipment*. This vessel was to return immediately to England. Seven hundred pounds sterling was expended in provisions, stores, and the necessary preparations ; and the value of their trading venture was £1700. Mr. Weston came from London to Southampton to see them embarked. The Speedwell having arrived from Leyden, both ships, carrying 120 passengers, sailed from Southampton, August 5, 1620. They had not sailed far down the

Charter, v. a. ; to hire.—*Equipment, s.* ; the act of equipping.

channel, before the captain of the *Speedwell* complained that his vessel was too leaky to proceed. Both ships then put into Dartmouth ; the *Speedwell* was repaired, and judged by the workmen fit for the voyage. On the 21 of August they put to sea again, and after sailing one hundred leagues, Reynolds again complained of his ship, and they put back to Plymouth. Search was made, and no defect appearing, the leaky condition of the ship was imputed to general weakness, and it was pronounced unfit for the voyage. Nineteen persons went on shore, and others were received on board the *May-Flower* ; and on the 6 of September, one hundred and one passengers took their last leave of England, having consumed a whole month in these expensive delays. The *May-Flower*, Capt. Jones, went on with fair winds during the former part of the voyage, and then met with bad weather and contrary winds, so that for several days no sail could be carried. The

ship labored so much in the sea that one of her main beams sprung, which renewed the fears and distress of the passengers. They had then made but one half of the voyage, and a consultation was begun with the commander of the ship, whether it were better to proceed or return ; but one of the passengers having a large iron screw, it was applied to the beam, and forced into its proper place. This successful effort determined them to proceed. No other particulars of this tedious voyage are preserved, except that the ship being leaky, and the people close stowed, were continually wet ; that one young man, a servant of Samuel Fuller, died at sea ; and one child was born, and named Oceanus, son of Stephen Hopkins.

On the ninth of November, at break of day, they made land, which proved to be the white sandy cliffs of Cape Cod. This being further northward than they intended, they put about the ship to the southward,

and before noon found themselves among shoals and *breakers*. Having been so long at sea, the sight of any land was welcome to the women and children. The new danger was *appalling*, and the eagerness of the passengers to be set on shore irresistible. These circumstances *coinciding* with the secret views of the captain, who had been promised a reward by some of the Dutch West-India Company, if he would not carry them to Hudson's River, induced him to put about to the northward. Before night the ship was clear of the danger. The next day they doubled the southern extremity of the cape, and a storm coming on, they anchored in Cape Cod harbor, where they were safe from winds and shoals. This harbor being in the 42 degree north latitude, was without the territory of the South Virginia Company, and therefore their patent was useless. Symptoms of *faction* appearing

Breaker, *s.* ; a wave broken by rocks or shoals.—*Appal*, *v. a.* ; to fright, to depress.—*Coincide*, *v. n.* ; to concur, agree.—*Faction*, *s.* ; party, tumult.

among the servants, purporting that when on shore they would be under no government, but one man would be as good as another, it was judged expedient, that previously to landing they should combine themselves into a *body politic*, to be governed by the majority. Accordingly, after solemn prayer, and thanksgiving, a written instrument being drawn up, and subscribed with their own hands, they unanimously chose Mr. John Carver their governor for one year.

Government being thus established on a truly republican principle, sixteen armed men were sent on shore to fetch wood and make discoveries. They returned at night with a boat load of juniper wood, and made report "that they found the land to be a narrow neck, having the harbor on one side, and the ocean on the other; that the ground consisted of sand hills, like the Downs in Holland; and in some places the soil was

Body politic, s.; a society capable of choosing their own officers, and making laws for themselves.

black earth, a spit's depth; that the trees were oak, pine, sassafras, juniper, birch, holly, ash, and walnut; that the forest was open and without under-wood; and that neither inhabitants, houses, nor fresh water, were to be seen." The next day being Sabbath they rested. While they lay in this harbor, which was about five weeks, they saw great flocks of sea-fowls, and whales every day playing about them. It was too late in the season for cod, and they caught none but small fish, near the shore, and shell-fish. The margin of the sea was so shallow, that they were obliged to wade on shore, and the weather being severe, many of them took colds and coughs, which, during the winter, proved mortal.

On Monday following, Nov. 13, the women went on shore under a guard, to wash the clothes, and the men were impatient for further discoveries. The *shallop*, which had been stowed between the decks, needed re-

Shallop, s.; a small boat.

pairing, in which seventeen days were occupied.

While this was doing, an excursion was made on foot by a company of sixteen men, equipped with muskets, ammunition, sword and *corslet*, under the command of capt. Standish, with William Bradford, Stephen Hopkins, and Edward Tilly for a council of war; as much caution was necessary in an enterprise of this kind in a new and savage country. The time of their absence was limited to twenty two days. When they had travelled a mile by the shore, they saw five or six of the natives, who on sight of them fled. Lighting on their track, they followed them till night, but the thicket through which they had to pass, the weight of their armour, and their *debility* after a long voyage, rendered them an unequal match in point of travelling to these nimble sons of nature. They rested at length by a

Corslet, s.; armor to guard the breast.—*Debility, s.*; feebleness.

spring, which afforded them the first refreshing draught of American water.

During their excursion, they found in one place a deer-trap made by bending a young tree to the earth, with a noose under ground covered with acorns. Mr. Bradford's foot was caught in the trap, from which his companions disengaged him, and all were amused with the ingenuity of the device. In another place they found an Indian burying-ground, and in one of the graves, an earthen pot, a bow and arrows, and other implements, all of which they carefully replaced, because they would not *violate* the *repositories* of the dead. They also found a cellar, carefully lined with bark, and covered with sand, containing about four bushels of seed-corn on the ears, well secured; and after reasoning on the morality of the action, they took as much of the corn as they could carry, intending, when they should find the owners,

Violate, v. *tr.*; to injure or disturb.—*Repository*, *s.*; a place where any thing is safely laid up.

to pay them to their satisfaction. On the third day, they arrived at the ship, weary and welcome, and delivered their corn into the common store. The company resolved to keep it for seed, and pay the owners its full value, when they should have opportunity. When the shallop was ready, twenty-four of the company ventured again to the same place, for further discovery, having captain Jones for their commander, with ten of his men in the long boat. The wind being high and the sea rough, the shallop came to anchor, while a part of the company crossed on shore from the long boat, and travelled as they supposed six or seven miles, directing the shallop to follow them the next morning. The weather was cold, with snow, and the people having no shelter, took such colds as were afterwards fatal to many of them.

Before noon the next day, the shallop took them on board, and sailed to the place, which they named Cold Harbor. Here

after shooting some geese and ducks, of which they made a repast, they went in search of seed-corn, and gathered to the amount of ten bushels. The ground was covered with snow, but the cellars were known by the heaps of sand, and the frozen earth was penetrated with their swords. This corn, and a quantity of beans preserved in the same manner, they took on the same condition as before, and the natives were paid for it six months after, by Governor Bradford. The *acquisition* of this corn was always regarded as a particular favor of divine Providence, without which the colony could not have subsisted. Captain Jones returned in the shallop with the corn, and fifteen of the weakest of the party. The eighteen who remained, marched further into the woods, and discovered a mound of earth, which was found to contain only human bones, with such arms, *utensils* and ornaments, as are usually deposited in Indian

Acquisition, s. ; the act of acquiring ; the thing gained..
—*Utensil, s.* ; an instrument for use.

graves; and not far distant, two deserted wigwams, with their furniture, and also some preserved venison.

On the arrival of the shallop, they returned to the ship on the first of December. During their absence, a child was born on board the ship, and named Peregrine.* After a consultation, it was agreed that Governor Carver, with nine of the principal men, should go out in the shallop round the bay, to find a proper place for settlement, and on the sixth of December they set out. The weather was so cold that the spray of the sea froze on their coats, encasing them with ice like coats of iron. They sailed by the eastern shore of the bay as they judged six or seven leagues, until they saw a "tongue of land," now called Billingsgate Point, west of Wellfleet harbor. They bore up to gain the point, and as they came near the shore, they saw ten or twelve Indians, cutting up

* Peregrine White. He possessed a remarkably vigorous constitution, which he retained to old age, and died at Marshfield, Mass., 22 July, 1704, æ. 83.

a *grampus*, who, on sight of them fled, carrying with them the pieces of the fish. They landed at the distance of a league or more, with difficulty, on account of the flat sands, and built a *barricado*, and placing sentinels around them, they laid down to rest. The next morning, they divided themselves into two parties, eight in the shallop, and the rest on shore, for further discovery. To the bay, they gave the name of Grampus Bay, because they saw there many fish of that species. They tracked the Indians on the sand, and found a path into the woods, which they followed a great way, until they came to old cornfields, and a spacious burying-ground, enclosed with *pales*. At the close of the day they came back to meet the shallop, and all but six, who remained on board, slept on shore under cover of a barricade and a guard.

The next morning, Dec. 8, at dawn of

Grampus, *s.* ; a kind of whale.—*Barricado*, *s.* ; a fortification.—*Pale*, *s.* ; a fence made of pieces of wood driven into the ground.

day, they were surprised with the *war-cry* of the natives, and a flight of arrows. They seized their arms, and on the first discharge of musketry, the Indians all fled but one stout man, who stood three shots behind a tree, and then retired, as they supposed, wounded. They took up eighteen arrows, headed either with brass, deer's horns, or birds' claws, which they sent as a present to their friends in England. As they were sailing further along the coast, a storm came on, their *rudder* broke, the masts sprung, and the sails fell overboard. In this piteous situation, steering with two oars, the wind and tide carried them into a cove, and it being dark, they were in imminent danger. At this critical moment, a stout seaman who was steering, called to them to put about, and row hard, and this effort happily brought them into a fair sound, and under a point of land, where they came safely to anchor.

War-cry, s.; a hideous cry made by the Indians as a signal of attack.—*Rudder, s.*; the instrument at the stern or hinder part of a vessel by which its course is governed.

About midnight, the severity of the weather made it necessary that they should go on shore and kindle a fire, which they did, and rested in safety. In the morning they found themselves on a small, uninhabited island, which has ever since been called Clark's Island, from the name of the first man, (the mate of the ship,) who stepped on shore. Here they staid all the next day, drying their clothes, cleaning their fire arms, and repairing their shallop. The following day being sabbath, they rested.

On Monday, Dec. 11, corresponding to Dec. 22, *N. S.*, they surveyed and sounded the bay, which they described to be a good harbor for shipping, containing two small

N. S., New Style. This New Style took place in 1752. The year which had previously been considered as beginning on the 25 of March, after this time began on the first of January. The 3 of September was now dated the 14, eleven days being stricken out of the calendar. This reformation of the calendar, rendered necessary by the precession of the equinox, had been made by Pope Gregory XIII., in 1582; but though it was readily embraced in all Roman Catholic countries, Protestants were slow to receive the improvement, however useful, from the Pope of Rome.

uninhabited islands, with great store of fowls and fish, besides shell fish in abundance. The same day they went on shore, and as they marched into the land, they found corn-fields and brooks, and a very good situation for building. With this joyful news, they returned to the company, and on the 16 of December the ship came to anchor in the bay, with all the passengers, except four who had died at Cape Cod.

Having surveyed the land as well as the season would allow, they pitched upon a high ground, on the S. W. side of the hill, which was cleared of wood, and had formerly been planted. Under the south side, was "a very sweet brook, in the entrance of which the shallop and boats could be secured, and many delicate springs of as good water as could be drank." On the opposite side of the brook was a cleared field, and beyond it a commanding eminence, which they selected as a suitable spot for a fort. They went immediately to work, laying out

house-lots, and a street, and preparing and carrying timber, and before the end of December, though much interrupted by stormy weather, the death of two, and sickness of many of their number, they had erected a store-house, in which their goods were deposited, under a guard. Two rows of houses were begun, and as fast as they were covered, the people, who were classed into nineteen families, came ashore, and lodged in them. On Sabbath day, Dec. 31, they attended divine service for the first time on shore, and named the place **PLYMOUTH**; partly because the harbor was so called on Captain Smith's map, and partly in remembrance of the kindnesses they received from the people of Plymouth, the last port in their native country from which they sailed.

On the 14 of Jan., early in the morning, as Gov. Carver and Mr. Bradford lay sick in the store-house, the thatched roof caught fire, and was soon consumed, but by the spirited exertions of the people on shore

the lower part of the building, where were deposited their guns and ammunition, was preserved. Those on board the ship were greatly alarmed by the appearance of the fire, as they feared it was from an attack by the natives; but on account of the tide, could not come to assist. What added to the alarm, two of the men, who had strolled into the woods, were missing, but in the evening they found their way home, nearly exhausted with hunger, fatigue and cold.

The bad weather and severe hardships to which they were exposed, in a climate more rigorous than they had been accustomed to, with the unhealthy habits contracted by living so long at sea, caused a great mortality among them in the winter. Before the month of April, nearly one half of them died. Capt. Jones also lost half of his men.

By the beginning of March, Governor Carver was so far recovered as to be able to walk three miles to visit a pond which had

been discovered by Francis Billington, and has ever since borne the name of the discoverer. This pond proved to be the head of the brook which runs by the town.

Hitherto they had not seen any of the natives at this place. The mortal pestilence which raged through the country, four years previous, had almost *depopulated* it. One remarkable circumstance respecting it was not known till after the settlement of Plymouth. A French ship had been wrecked on Cape Cod, and the men all destroyed except three or four, who were retained as slaves. One of them learned their language so far as to tell them that "God was angry with them for their cruelty, and would destroy them and give their country to another people." They replied, that "they were too many for God to kill." He answered, that "if they were ever so many, God had ways to kill them they knew not of." When the pestilence (probably the yellow fever)

Depopulate, v. a. ; to deprive of people.

raged among them, they remembered the Frenchman's words, and when the Plymouth settlers came, the few survivors imagined that the other part of his prediction was soon to be fulfilled. The Indian *powows* convened and performed their *incantations* in a dark swamp, three days successively, with a view to curse and destroy the new comers. Had they known of the mortality among the colonists, they would doubtless have rejoiced at the success of their endeavors, and might have taken advantage of their weakness to destroy them; but the Almighty had other designs, and was pleased to protect this feeble vine in the wilderness.

On the 16 of March, 1621, the spring being so far advanced as to invite them to make their gardens, an Indian came boldly into the street of Plymouth alone, and exclaimed, "Welcome, Englishmen! Welcome Englishmen!" He was tall and

Powow, s.; an Indian priest.—*Incantation*, s.; charm, enchantment.

straight; he wore his hair long behind and short before, and carried a bow and two arrows. His name was Samoset. He came from the eastward, and had learned of the fishermen to speak broken English. He was kindly received, and informed that nearly all his countrymen had been swept away by war and pestilence; that the place where they were, was called Patuxet, and though once populous, every human being in it had died of the desolating sickness. He informed them concerning the nearest tribes of Indians, some of whom were full of resentment against the Europeans, on account of Hunt, a ship-master, who had some years before decoyed on board his vessel several of the natives, and sold them abroad for slaves; and that they had killed several English fishermen, besides the Frenchmen aforementioned, in revenge. He also promised to see some tools restored which the colonists had lost from the woods, and that he would bring some of the natives to trade with them.

Being dismissed with a present, he returned with five more of the natives, bringing the tools, and a few skins for trade. Samoset remained at Plymouth after the others had departed, who promised to return again with more skins. As they did not return, Samoset was sent to enquire the reason; and on the 22, he came back, in company with Squanto, the only native of Patuxet then living. He was one of those whom Hunt had carried away, was sold in Spain, had lived in London, learned the English language, and returned to America with the fishermen. These two were at this time sent by Massasoit, *sachem* of the Wampameags, who resided at Pokanoket, to *announce* his coming, and bring some skins as a present. In about an hour, the sachem appeared on a hill over against the town, with his brother and his whole force of sixty men. Squanto was sent to know his pleas-

Sachem, *s.* ; a chief.—*Announce*, *v. a.* ; to proclaim, make known.

ure, and returned with the sachem's request that one of the company should come to him. Edward Winslow immediately went alone, carrying a present in his hand, with the governor's compliments, desiring to see the sachem and enter on a friendly *treaty*. Massasoit left Winslow in the *custody* of his brother, to whom another present was made, and descended the hill with twenty of his men unarmed, to the brook. Here he was met by Captain Standish with his men, and escorted to one of the best houses, where a few cushions were placed on a green rug, spread over the floor. The governor came in preceded by the drum and trumpet, the sound of which greatly delighted the Indians. After mutual salutations, the governor kissing his majesty's hand, refreshments were ordered. A treaty of friendship was then agreed upon, which being honestly intended on both sides, was kept with *inviolable fidelity*.

Treaty, s. ; bargain, negotiation.—*Custody, s.* ; care, security.—*Inviolable, a.* ; unbroken.—*Fidelity, s.* ; honesty, faithfulness.

ity above fifty years. The articles of the treaty were the following : "That neither he nor his should injure any of ours ; that if they should, he would send the offender that we might punish him ; that if our tools were taken away, he would restore them ; and if ours did any harm to any of his, we would do the like to them : that if any unjustly warred against him, we would aid him, and if any warred against us, he should aid us ; that he should certify his neighbor *confederates* of this, that they might not wrong us, but be *comprised* in the conditions of peace ; that when his men came to see us they should leave their bows and arrows behind them, and we should leave our pieces when we came to them ; that in doing thus king James would esteem him as his friend and ally." After concluding the treaty, the governor conducted Massasoit to the brook, when they embraced each other

Confederate, s. ; an ally. — Comprised, v. a. ; include, contain.

and parted. The next day the sachem sent for some of the English to visit him at his camp. Capt. Standish and Mr. Isaac Allerton accordingly went, and were kindly received, and treated with ground-nuts and tobacco. The sachem then returned home, but Squanto and Samoset remained, and taught the people how to plant their corn and dress it with herrings, of which great quantities came into the brooks. They planted twenty acres with corn, and sowed six acres with barley and peas. The former yielded an indifferent crop, but the latter were destroyed by drought.

While they were all engaged in this labor, on the 5 of April, (the day on which the ship sailed for England,) governor Carver came out of the field at noon, complaining of a pain in his head, caused by the intense heat of the sun. It soon deprived him of his senses, and in a few days put an end to his life, to the great grief of the infant colony. He was buried with all the honors

which could be shown to the memory of a good man by a grateful people. His affectionate wife, overcome with her loss, survived him but a few weeks.

Mr. Carver is represented as a man of great prudence, integrity, and firmness of mind. He had a good estate in England, which he spent in the emigration to Holland and America. He was one of the foremost in action, and bore a large share of suffering in the service of the colony, who confided in him as their friend and father. Piety, humility and benevolence were eminent traits in his character. It is recorded of him that in the time of the general sickness which befel the colony, and with which he himself was affected, after he had recovered he was *assiduous* in attending the sick, and performing for them the most humiliating services, without any distinction of persons or characters. One of his grandsons lived to the age of 102 years; and in the

Assiduous, a. ; constant in application.

year 1765, he, his son, grandson and great grandson, were all at the same time at work in the same field, while an infant of the fifth generation was within the house, at Marshfield. Descendants are yet numerous in New England.

The memory of governor Carver is still held in esteem; a township in Massachusetts bears his name, and several vessels have been honored with the venerable appellation of CARVER.

EDWARD WINSLOW.

THIS eminently useful person was the eldest son of a gentleman of the same name, of Droitwich, in Worcestershire, England, where he was born in 1594. Of his education and first appearance in life, we have no

knowledge. In the course of his travels on the continent of Europe, he became acquainted with Mr. Robinson and the church under his pastoral care at Leyden, where he settled and married. He united with this church, and upon their removal to America, came over with the first company. His name is the third in the list of those who subscribed the covenant of incorporation before they disembarked at Cape Cod. His family then consisted of his wife and three other persons. He was one of the committee which coasted the bay of Cape Cod, and discovered the harbor of Plymouth—and when the sachem Massasoit came to visit the strangers, he offered himself as a *hostage* while a conference was held and a treaty was made with the savage prince. His wife died soon after his arrival, and the following spring he married Susannah White, widow of Wm. White, and mother of Pere-

Hostage, s. ; one given in pledge for security.

grine, the first child born in New England. This was the first marriage solemnized in the colony.

In June, he went, in company with Stephen Hopkins, to visit the sachem Massasoit, at Pokanoket. They left Plymouth with Tisquantum as a guide, on the 10 of June. On the way they were pestered with ten or twelve of the natives, men, women and children, returning to Namasket from the bay where they resorted during the summer to live on the lobsters which abounded there. At Namasket, the inhabitants joyfully entertained them in the best manner they could, giving them a kind of bread, the spawn of shad, and boiled musty acorns. Eight miles further, at a fishing-place of the Indians, where bass were plenty, they spent the night, being welcomed by the Indians. They lodged in the open air. The ground was good and mostly cleared. The country had been depopulated by a plague some years previous. They were accompanied the

latter part of the journey by six Indians, who shewed them much kindness, and assisted them through all the way. The country was every where well watered. Marks of former habitation appeared all along the river—good oak, walnut, fir, beech, and very great chestnut trees, grew there.

When they arrived at the house of Massasoit, he was not at home, but being sent for, they saluted him when he came with a discharge of fire arms. He kindly welcomed them into his house, and they presented him a chain, which they put about his neck, and a coat on his back, “and he was not a little proud to behold himself, and his men also to see their king so bravely attired.” He told them they were welcome,—that he would gladly continue the peace and friendship that was between them,—that his men should no more pester them, and that he would send to Pacomet, and help them to seed corn at their request. He then turned to his men, to whom he made a great speech,

and told them he was commander of the country, and that they must bring their skins to the English. Their answer was, confirming and applauding all he had said. He then "cut tobacco and fell a talking," and told them (the English) not to suffer the French to come to Narrowhiganset, for it was king James' country, and he was king James' man. It grew late, but he offered them no food, for he had none. So they went to rest, the sachem and his wife and the English all on one bed, which was made of planks, with a thin mat spread upon them. Two more of his men pressed by and upon them for want of room, so that they were worse wearied by their lodging than their journey. The next day many of the petty sachems and many other of their men came to see them, and amused them with games. Massasoit at noon gave them a meal of fish,—the only meal they had in two nights and a day. They declined accepting his invitation to stay longer, because they would keep

the sabbath at home, and "feared they should be lightheaded for want of sleep." "For what with bad lodging and barbarous lodging, (they used to sing themselves to sleep) *vermin* within doors and musquetoës without, they could hardly sleep all the time of their stay." On Friday morn they departed, Massasoit being grieved and ashamed that he could entertain them no better. He furnished them with another guide, sending Tisquantum from place to place to procure truck for them. Those who visit Indians must be content to fare as Indians do,—they are hospitable, but endure abstinence.

Mr. Winslow's next excursion was by sea to Monahigon, an island near the mouth of Penobscot bay, to procure bread from the fishing vessels which came to the eastern coast in 1622. This supply, though not large, was freely given to the suffering colony, and amounted to one quarter of a pound to each person daily till next harvest. By means of

Vermin, s. ; hurtful animals.

this excursion, they became acquainted with the coast, of which knowledge they afterwards availed themselves for the benefit of traffic with the natives. In 1623 news came that Massasoit was sick ; and as it was a commendable manner of the Indians to visit people when sick, it was thought proper to visit him, and Mr. Winslow and Mr. Hamden,* with Hobomok for a guide, set out. While on their journey, they were told by several Indians that Massasoit was dead. Hobomok wished to return immediately, but Mr. Winslow said if Massasoit were dead, Corbitant were likely to succeed him, and as they were near his residence, it would be best to visit him and try to secure his friendship, though at a risk to their personal safety. So they attempted it, leaving the event to God. Hobomok, as Mr. Winslow says in his journal, in the anguish of a troubled spirit, brake forth into these speech-

* Supposed by some authors to be the John *Hampden* afterwards distinguished in England by his spirited opposition to the arbitrary demands of Charles I.

es—"My loving sachem, never have I known any like thee!" Then turning to me he said—"While I lived I should never see his like among the Indians. He was no liar, was not bloody and cruel like other Indians, in anger and passion; he was soon reconciled towards such as had offended him; ruled by reason in such measure as he would not scorn the advice of mean men; and that he governed his men better with few strokes than others did with many;—truly loving where he loved,—yea, he feared we had not a faithful friend left among the Indians;—shewing how oft he had restrained their malice. He continued a long speech with such signs of unfeigned sorrow as would have made the hardest heart relent."

On arriving at Mattapuyst, where Corbiant lived, he was not at home, but his squaw sachem was friendly. Having ascertained that Massasoit was still living, they proceeded to his house, which they found full of men using charms for him,—making such a

noise as to hurt those who were well. About him were eight or ten men and women, chafing his legs and arms. When their charms were over, they told him "Winsnow" was come to see him. He was blind, and told Mr. Winslow he should never see him again. Mr. Winslow told him the governor was sorry for his sickness, could not come, but had sent him something to take, which he desired, and Mr. Winslow gave him some *conserves* on the point of his knife, which he swallowed. This rejoiced those around him, as they said he had not tasted any thing for two days before. His tongue was furred, and so swelled that he could not eat such meat as they had. Mr. Winslow scraped his tongue and washed his mouth, and gave him more, which he swallowed more readily. Then he wanted drink, and Mr. Winslow gave him water with some of the confection dissolved in it, and presently his sight came. Then Mr. Winslow told him if he would

Conserve, s. ; a sweet meat.

send men to Plymouth he should have chickens for broth, and other things, which pleased him much ; and the men were sent, with a letter from Mr. Winslow. Massasoit then desired Mr. W. to kill a fowl and make him such broth as he had seen at Plymouth : but his "stomach coming," he could not wait, and, says Mr. Winslow, "I caused a woman to bruise some corn, and take the flour from it, and set the broken corn in a pipkin,—for they have earthen pots of all sizes. When the day broke, we went out to seek herbs, and, it being the middle of March, could find nothing but strawberry leaves, of which I gathered a handful and put in the same ; and because I had nothing to relish it, I went forth again, and pulled up a sassafras root, and sliced a piece, and boiled it till it had a good relish. Of this broth I gave him a pint, which he liked well. After this his sight mended, and he took some rest. That morning he caused me to spend in going

among the sick in the town, requesting me to wash their mouths and give them some of what I gave him. This pains I took willingly, though it were much offensive to me. When the messengers returned, finding his stomach come to him, he would not have the chickens killed, but kept them for breed. Neither durst we give him physic, because he was so much altered, not doubting of his recovery if he were careful. On his recovery, he broke forth as follows: 'Now I see the English are my friends and love me:—while I live I shall never forget this kindness they have showed me.' He informed Hobomok privately of a plot of the Indians against Weston's colony. Being fitted for our return, we took leave of him, who returned thanks to our governor and also to ourselves for our labor and love: the like did all that were about him—so we departed."

In autumn, the same year, Mr. Winslow went to England as agent for the colony, to give an account of their proceedings to the

adventurers, and procure such things as were necessary. While there he published a narrative of the settlement and transactions of the colony at Plymouth, under this title : " Good News from New England, or a relation of things remarkable in that Plantation, by Edward Winslow." This work is abridged in Purchas' Pilgrims, and has been of great service to all succeeding historians. To it he subjoined an account of the manners and customs, religious opinions and ceremonies, of the natives. In March, 1624, he returned, bringing a supply of clothing and necessaries, and what was of more value than all, three neat cattle, the first ever brought into New England. The same year he went again to England, and discovered that Lyford and Oldham were impostors, and they were expelled from the plantation.

About the same time, governor Bradford having prevailed on the people of Plymouth to choose five assistants instead of one, Mr. W. was first elected to this office, in which

he was continued till 1633, when, by the same influence, he was chosen governor for one year. He was a man of great activity and resolution, and therefore well qualified to conduct enterprises for the benefit of the colony. He frequently went to Penobscot, Kennebeck, and Connecticut rivers, on trading voyages, and rendering himself useful and agreeable to the people. In 1635, he undertook another agency in England for the colonies of Plymouth and Massachusetts, partly on account of the intrusions on the territory by the French on the east, and the Dutch on the west, and partly to answer complaints which had been made to the government by Morton, who had been twice expelled for misbehavior. At that time the care of the colonies was committed to a number of bishops, &c., of whom Archbishop Laud was at the head. It was also contemplated to establish a government in America, which would have superseded the charters of the colonies.

Supersede, v. a.³; to set aside.

Winslow's treatment at this time was critical and severe. In his petition to the commissioners, he set forth the *encroachments* of the French and Dutch, and prayed for a special warrant to the English colonies to defend themselves against all foreign enemies. The petition was favorably received by some of the Board. Winslow was heard several times in support of it, and pointed out a way in which the object might have been attained without any charge to the crown, by furnishing some of the chief men of the colony with authority to be exercised at their own expense, without any public national disturbance. This proposal crossed the design of Gorges and Mason,* who aimed to establish a general government; and the Archbishop put a check to Winslow's proposal by questioning him on Morton's accusation for his own personal con-

Encroachment, s.; an unlawful gathering in upon another.

* The original grantees of New Hampshire.

duct in America. The offences *alleged* against him were that he, not being in holy orders, but a mere layman, had taught publicly in the church, and had officiated in the celebration of marriages. To the former, Winslow answered "that sometimes when the church was destitute of a minister, he had exercised his gift for the edification of the brethren." To the latter, "that though he had officiated as a magistrate in the solemnizing of marriage, yet he regarded it only as a civil contract; that the people of Plymouth had for a long time been destitute of a minister, and were compelled by necessity to have recourse to the magistrate, in that solemnity; that this was not a novelty, having been accustomed to it in Holland, where he himself was married by a Dutch magistrate in the State House." On this confession, the Archbishop judged him guilty of the crime of separating from the Established Church, and prevailed on the

Allege, v. a. ; to declare.

Board to consent to his imprisonment, and he was commanded to the *Fleet*, where he lay seventeen weeks. But after that time, on petitioning the Board, he obtained his release.

At his return to New England, the colony shewed him the highest degree of respect, by choosing him their governor for the succeeding year, 1636. In that office he conducted himself greatly to their satisfaction. In 1644, he was again honored with the same appointment, and in the *intermediate* years, was first on the list of magistrates. When the New England colonies entered into a confederacy for mutual defence, in 1643, Winslow was one of the commissioners, and continued in that office till 1646, when he was again sent to England to answer the complaints of Gorton* and others, who had charged them with religious intol-

Fleet, a prison, so called, in London.—*Intermediate*, a. ; coming between.

* Samuel Gorton, one of the early sectaries who was banished from the colony.

erance and persecution. The times being changed, and the Puritans again in power, Winslow had great advantage in that business, from the credit and esteem which he enjoyed with that party. By his prudent management he prevented any damage, and cleared the colony from any blame or dishonor.

One design of the union of the colonies was to promote the civilization and christianization of the Indians. In this great and good work, Winslow was, from principle, zealously engaged. In England, he employed his interest and friendship with the members of parliament, &c., to erect a corporation there for the prosecution of this design. For this purpose, an act of parliament was passed in 1649, incorporating a Society in England "for the propagation of the gospel in New England." The Commissioners of the United Colonies were constituted a Board of Correspondents, and distributors of money which was supplied in

England by charitable donations from all the cities, towns and parishes in the kingdom. By the influence and exertions of both these bodies, missionaries were supported among the Indians of New England, the bible translated into the Indian tongue, and much pains taken to instruct the Indians, and reduce them to civilized life. This society is still in existence, but correspondence has ceased since the *revolution*. Of this *corporation* Winslow was a faithful and active member in England, where his reputation was great, and his abilities highly valued by the prevailing party, who found him so much employment there and elsewhere, that he never returned to America. When O. Cromwell planned an expedition against the Spaniards in the West Indies, in 1655, and sent Adm. Penn and Gen. Venables to execute it, he appointed three commissioners to superintend it, of whom Winslow

Revolution, s. ; the change of government in the United States.—*Corporation, s.* ; a body politic.

was chief. They attacked St. Domingo, the only place of strength possessed by the Spaniards in Hispaniola, but were defeated with great loss. The fleet then sailed for Jamaica, which surrendered without any resistance. But Winslow, though partaking of the defeat, did not enjoy the pleasure of the victory. In the passage between Hispaniola and Jamaica, the heat of the climate put an end to his life on the 8 of May, 1655, in the 61 year of his age. His body was committed to the deep with the honors of war. The following well meant though inelegant verses, were written by one of the passengers on board the ship where he died.

"The eighth of May, west from 'Spaniola shore
God took from us our grand commissioner,
Winslow by name; a man in chieftest trust,
Whose life was sweet, and conversation just;
Whose parts and wisdom most men did excel,
An honor to his place, as all can tell."

WILLIAM BREWSTER.

THE place of this gentleman's birth is unknown : the time of it was in 1560. He received his education at the university of Cambridge, where he became seriously impressed with the truth of the christian religion, which had its genuine influence upon his character through his whole life. After leaving the university, he entered into the service of Davison, a man of abilities and integrity, who was a *courtier* of Queen Elizabeth, and her ambassador in Holland and in Scotland. Davison esteemed him as a son, and conversed with him of religious and political subjects with the greatest *familiarity* ; and on all occasions which required secrecy, Brewster was his confidential friend.

Courtier, s. ; one who attends the courts of princes.—
Familiarity, s. ; easy intercourse.

When the queen entered into a league with the United Provinces, in 1584, and received possession of several towns and forts as security for her expenses in defending their liberties, Davison, who *negotiated* the matter, entrusted Brewster with the keys of Flushing, one of those *cautionary* towns, and the states of Holland were so sensible of his merit as to present him with the ornament of a golden chain. He returned with the ambassador, to England, and continued in his service until Davison, having *incurred* the displeasure of his *arbitrary* mistress, was fined, imprisoned, and ruined. During these misfortunes, Brewster faithfully adhered to him, and gave him all the assistance of which he was capable. When he could no longer serve him, he retired to the north of England, where he was highly esteemed by those who were most exemplary in religion.

Negotiate, *v. a.* ; to have intercourse of business.—*Cautionary*, *a.* ; given in security.—*Incur*, *v. a.* ; to become liable to a punishment or reprehension.—*Arbitrary*, *a.* ; despotic, absolute.

Being possessed of a handsome fortune, and some influence, he made use of both in promoting the cause of religion, and procuring persons of good character to serve in the office of ministers to the parishes in his neighborhood.

He gradually became disgusted with the impositions of the *prelatical* party, and their severity towards persons of a moderate and peaceable disposition, and was led to inquire critically into the nature of ecclesiastical authority, and the constitution, forms and discipline of the Established Church. The result of his inquiry was, that he withdrew from its communion, and joined with others in instituting a separate church, of which the aged Mr. Clifton and the younger Mr. Robinson were appointed pastors. The newly formed society met on the sabbath at the house of Mr. Brewster, where they were entertained at his expense so long as they could continue to assemble without op-

Prelatical, a. ; belonging or relating to a prelate.

position. And when the oppression of the *hierarchy* under the authority of king James, the successor of Elizabeth, obliged them to seek shelter in a foreign land, Brewster was the most forward to assist in their removal. He was one of those who went on board a vessel in the night at Boston; and was the greatest sufferer, because he had the most property. When liberated from confinement, he first assisted the weak and poor of the society in their embarkation, and then followed them to Holland.

His family was large, his dependents numerous, and his education and modes of living unsuited to a *mercantile* or a mechanical life; and he could not practice agriculture in a commercial city. The hardships which he suffered in consequence of this removal were grievous and depressing; but when his *finances* were exhausted, he had resources in his learning and abilities. In

Hierarchy, s. ; ecclesiastical establishment.—*Mercantile, a.* ; trading, commercial.—*Finance, s.* ; income.

Leyden he instructed the youth of the city in the English language, by means of the Latin, which was common to both, and a grammar of his own construction. By the help of some friends he also set up a printing-office, and was instrumental of publishing several books against the hierarchy, which would not have been licensed in England.

His reputation was so high in the church of which he was a member, that they chose him a ruling elder; and confided in his wisdom, experience, and integrity, to assist in their temporal as well as ecclesiastical concerns, particularly their removal to America. With the minority of the church he came over, and suffered all the hardships attending their settlement in the wilderness. He partook with them in labor, hunger and watching; his bible and his arms were equally familiar to him; and he was always ready for any duty or suffering to which he was called.

For some time after their arrival, they were destitute of a teaching elder, expecting that Mr. Robinson, with the remainder of the church, would follow them to America. Brewster frequently officiated as a preacher, but could never be prevailed upon to take upon him the pastoral office, though it had been stipulated before they left Holland, that "those who went should be an absolute church of themselves, as well as those who staid;" and it was one of their principles, that the brethren who elected, had the power of ordaining to office. The reason of his refusal, was his extreme diffidence, and unwillingness to assume any office in the church with which he had not been invested by the whole body. This plea might have had some force during the life of Mr. Robinson, by whose advice he had been prevailed on to accept the office of ruling elder; but his continued refusal was productive of very unpleasant effects.

A spirit of faction and division was excit-

ed in the church, partly by reason of the different sentiments and characters of the new emigrants, and partly by assuming brethren among themselves. In this melancholy state of things, they were advised by their friends in Holland to "let their practice in the church be complete and full; to permit all who feared God to join themselves without delay, and let all divine ordinances be used in the church, without longer waiting upon uncertainties, or keeping a gap open for opposites." With this salutary advice they did not comply,—and one principal reason was, that the liberty of "prophesying" was allowed to all the members of the church who were "gifted."* When the exercise of this gift was subject to the judgment and under the superintendence of the minister, their prophesyings were conducted with some regularity; but without that advantage the effect was unfa-

* This was not allowed in any other of the early churches of New England.

avorable to the establishment of a regular ministry. Dr. Mather says, "The preachments of the gifted brethren produced such discouragements among the ministers, that nearly all of them left the colony; apprehending themselves driven away by the neglect and contempt of the people."

Some other peculiarities which they learned from the Brownists, and in which they differed from many of the Reformed churches, were, that they admitted none to their communion without a written or *oral* declaration of their experiences before the whole church, with liberty for all to ask questions; they practised ordination by the hands of the brethren; disused the Lord's Prayer and public reading of the Scriptures. They did not allow the psalm to be read before singing, though in compassion to a brother who could not read, they permitted one of the deacons to read it line by line. They admitted no child to baptism, unless at least one

Oral, a. ; delivered by mouth.

of the parents was a member of the church ; and accounted all baptised children subjects of its discipline. While in Holland, they had the Lord's Supper every Sabbath, but after removing to Plymouth they omitted it till they obtained a minister, and then received it monthly.

They had no regular minister at Plymouth until four years after the death of Mr. Robinson, and nine years after their removal to America, when in 1629, they settled Ralph Smith, who continued with them five years, and then resigned. He is said to have been a man of few gifts, and was assisted three years by Roger Williams, reputed of "bright accomplishments, but offensive errors." In 1636, they had John Reyner, "an able and godly man, of meek and humble spirit, sound in the truth, and *unreprovable* in his life and conversation." In 1654, Mr. Reyner removed to Dover, N. H., where he spent the remainder of his life.

Unreprovable, a. ; not liable to blame.

During his ministry at Plymouth, elder Brewster having enjoyed a healthy old age, died on the 6 of April, 1644, in the 84 year of his age. He was able to continue the duties of his office and his field labor until within a few days of his death, and was confined to his bed but one day. He had been remarkably temperate, and through his whole life drank nothing but water, till within the last five or six years. For several months together, he had been obliged to live without bread, eating nothing but fish, and sometimes scarcely that. Yet being of a pliant and cheerful temper, he easily accommodated himself to circumstances, and when only clams or oysters were set on table, he would give thanks that they were permitted to "suck of the abundance of the seas, and the treasures hid in the sand." He was a man of eminent piety and devotion, not *prolix*, but full and comprehensive; deeming it his duty to strengthen and en-

Prolix, a.; long, tedious.

courage the devotions of others, rather than weary them with long performances. On days of fasting and humiliation, he was more copious, but equally fervent. In 1623, a drought of six weeks succeeded the planting season, and in July, a day of fasting was observed. The morning was clear and hot, but after eight hours employed in religious exercise, the weather changed, and a gentle rain came on, which continued with intermissions of fair and warm weather, fourteen days—on which account a day of public thanksgiving was soon after observed. The Indians remarked on this occasion, that “the Englishman’s God was a good God.”

In his public discourses, Mr. Brewster was clear, distinguishing and pathetic—addressing himself first to the understanding, and then to the affections of his hearers; convincing them of the superior excellence of true religion. In his private conversation he was social, pleasant, and inoffensive; yet on occasions he exercised that fortitude

which virtue inspires, but so mixed with tenderness that his reproofs gave no offence. His compassion towards the distressed was an eminent trait in his character, especially to those who were suffering for conscience' sake. Nothing was more disgusting to him than vanity and hypocrisy.

In the government of the church he was careful to preserve order and purity, and suppress contention. Had he entered the pastoral office, he would have been better able to keep intruders at a distance.

He was owner of a considerable library, part of which was lost at his being apprehended at Lincolnshire. After his death, his remaining books were valued at forty-three pounds, in silver, as appears by the colony records, where a catalogue of them is preserved.

WILLIAM BRADFORD.

WILLIAM BRADFORD was born in the year 1588, in an obscure village in the north of England, called Ansterfield, where, according to Dr. Mather, the people were both ignorant and wicked. His parents died while he was young, leaving him to the care of his grand-parents and uncles, by whom he was brought up as his ancestors had been, in the practice of agriculture. His paternal inheritance was considerable, though he had no better education than was usual for the children of husbandmen. At the age of twelve years his mind was seriously impressed by divine truth in reading the scriptures, and an illness of long continuance tended to preserve him from the follies of youth. His good impressions were confirmed by his attending upon the ministry of Mr. Richard Clifton. Being brought by

this means into the company of pious people, as he advanced in years he was *stigmatised* as a *separatist* ; but such was his firmness of principle that he cheerfully bore the frowns and scoffs of his friends and neighbors, and persevered in what he believed to be the path of duty. Conceiving that many practices of the Established Church were inconsistent with the simplicity and purity of the christian religion, he endeavored to learn by reading, conversation and prayer, whether it were not his duty to withdraw from the communion of that church. After many distresses of mind concerning it, he deliberately resolved so to do, and connected himself with the church under the united care of Messrs. Clifton and Robinson, fearless of the persecution which he foresaw this act would draw upon him ;—thus giving evidence of the sincerity of his faith, and of his choice rather to suffer affliction, than to

Stigmatize, v. a. ; to disgrace with a note of reproach.
—*Separatist, s.* ; one who separated from the established church.

enjoy a temporal advantage, arising from bending his conscience to the opinions of others. His friends tried "all imaginable ways" to reclaim him, but he answered them that "to keep a good conscience and walk in such a way as God has appointed in his word, he must prefer before them all, and above life itself; and that he was thankful God had given him a heart to be willing to part with every thing for this good cause, and would accept him so to suffer for him." The sudden deaths of the chief relatives who had so much urged him, soon after, convinced him how unwise it would have been had he yielded to a desire of pleasing them in opposition to his own convictions of duty. This honesty and decision of mind was a happy presage of his character and usefulness in after life. The youth who aspires to be good, happy, and useful in the world, must remember that "honesty is" in all cases, "the best policy," and that it should be the unwavering purpose of his mind to

“keep always a conscience void of offence towards God and towards man.

In the autumn of 1607, when he was eighteen years of age, he was one of the company of Dissenters who were thrown into prison at Boston, in Lincolnshire. In the spring of the next year, he made another unsuccessful attempt to emigrate to Holland. At length he effected his favorite object, and joined his brethren at Amsterdam, where he put himself apprentice to a silk dyer, who was a French protestant. When he became of age, he took possession of his estate, converted it into money, and engaged in commerce ; but in this he was unsuccessful.

After a residence of about ten years in Holland, he engaged with zeal in the plan of removal to America, with the church of Leyden. He accordingly embarked for England on the 22 of July, 1620, and set sail for New England with the first company. While the ship lay in the harbor of Cape

Cod, he was one of the foremost in the several hazardous attempts to find a suitable place for the *site* of the colony. Before the spot was fixed upon, his wife fell into the sea and was drowned.

Soon after the death of governor Carver, in April, 1621, Mr. Bradford was elected to succeed him, being at this time thirty three years of age, and distinguished for wisdom, fortitude, piety and benevolence. Mr. Isaac Allerton was appointed his assistant, not because they had less confidence in Bradford than in Carver, but on account of his *precarious* health. One of his first *official* acts was to send an *embassy* to Massasoit, to confirm the league with that sachem, to procure seed-corn for the next year, and to explore the country. The influence of Massasoit was very extensive, and it was therefore well for the colony that they secured his friendship. In consequence of it nine sachems

Site, *s.*; situation.—*Precaious*, *a.*; uncertain.—*Official*, *a.*; belonging to a public charge.—*Embassy*, *s.*; a public message.

went to Plymouth in September following, and acknowledged submission to king James. In the same month a party was sent out to explore the bay of Massachusetts. They landed under a cliff, supposed to be Copps' Hill in Boston, where they were received with kindness by Abbatinewa, one of the sachems who had subscribed the instrument of submission, who gave them promises of assistance against the squaw sachem.* On their return, they carried a good report of the country in the bay.

In the beginning of 1622, the colony began to experience a famine, occasioned by the arrival of new settlers, who came unfurnished with provisions. To heighten their distress, Canonicus, the Narraganset sachem, sent them a threatening message in the *emblematic* style of the ancient Scythians, viz., a bundle of arrows bound with the skin of a serpent. The governor sent back the skin

* Sachem of the Massachusetts tribe.

Emblematic, a. ; comprising an emblem, figurative.

filled with powder and ball, which had the desired effect. The Indians were so terrified that they were afraid to let it remain in their houses, returned it to Plymouth unopened, and remained quiet. It was, however, judged necessary to fortify the town, and the work was performed by the people while suffering the extremity of famine. They were obliged for some time to subsist entirely on fish and spring water, being entirely destitute of bread. In this *exigency*, governor Bradford found the advantage of his friendly intercourse with the Indians. He made several excursions among them, and procured corn and beans, making a fair purchase by means of goods which had been brought from England, and received by the planters in exchange for beaver. The whole quantity of corn and beans thus purchased amounted to twenty-eight hogsheads.

But more important benefits soon arose from the efforts of governor Bradford to

Exigency, s. ; pressing necessity.

preserve the friendship of the natives. Mr. Thomas Weston, the merchant who assisted the Plymouth settlers to remove from Holland, had withdrawn from the company, and sent over in 1622 about sixty persons, who after being supplied with provisions by the people of Plymouth, settled at a place in Massachusetts bay, which was afterwards named Weymouth. They lived there, as Dr. Mather says, "without religion or law," and were reduced by their idle habits to such straits as to steal corn from the Indians to satisfy their hunger. In revenge for this and other acts of injustice and deceit, the natives formed a conspiracy to destroy all the English settlers, of which the people of Plymouth were informed by Massasoit, in return for the kindness of the governor, who had sent aid to him while sick, by Mr. Winslow.* Measures were accordingly taken to break up the conspiracy.†

The scarcity of provisions among the

* See sketch of Edward Winslow.

† See sketch of Myles Standish.

colonists was in part owing to their laboring in common, and putting the fruits of their labor into the public store. Governor Bradford foresaw that the plantation would not flourish while things were conducted in this manner, and used his influence to promote the general good, by a division of the land by lot, whereby each family should plant for themselves. This was agreed upon in the spring of 1623, and he was never afterwards obliged to traffic with the Indians for provisions for the colony.

The first patent for the colony was taken out in the name of John Pierce, but another patent of larger extent was obtained Jan. 30, 1630, in the name of William Bradford, his heirs, associates and assigns ; which confirmed the title of the colonists to a large tract of land, and gave them power to make all laws, not *repugnant* to the laws of England. In the year 1640, when the number of people was increased, and new townships

Repugnant, a.; contrary.

were formed, the General Court requested gov. Bradford to surrender this patent into their hands. With this request he cheerfully complied, reserving to himself no more than his proportion, as was settled by a previous agreement, when the patent was again put into his custody.

Such was the reputation of Mr. Bradford, acquired by his piety, wisdom and integrity, that he was annually chosen governor as long as he lived, except in the years 1633, 1636, and 1644, when Mr. Winslow was appointed, and the years 1634 and 1638, when Mr. Prince was elected to that office. At these times it was by his own request that he was not re-elected. Gov. Winthrop mentions the election of Mr. Winslow in 1633, and adds, "Mr. Bradford having now, by importunity, got off." What a lesson for the ambitious, who bend their whole influence to gain and secure the high offices of state! Mr. Bradford strongly recommended a *rotation* in the office of governor.

Rotation, s. ; change.

"If this appointment," he pleaded, "was any honor or benefit, others besides himself should partake of it; if it was a burden, others should help to bear it." But the people were so much attached to him, that for thirty years they placed him at the head of government; and in the five years when others were chosen, he was first in the list of assistants—the rank of deputy-governor.

After an infirm and declining state of health for several months, he was suddenly seized by an acute disease, May 7, 1657. In the night, his mind was so enraptured with thoughts of religious truth and hopes of futurity, that he said to his friends in the morning, "The good Spirit of God has given me a pledge of my happiness in another world, and fruits of eternal glory." The next day, May 9, 1657, he died, in the 69 year of his age, greatly lamented by the people, not only in Plymouth, but in all the neighboring colonies.

Gov. Bradford, though not favored with a

liberal education, possessed a strong mind, a sound judgment, and a retentive memory. Though he never enjoyed great literary advantages, he was much inclined to literary pursuits. He was well acquainted with the French and Dutch languages, and attained a considerable knowledge of the Latin and Greek ; but he diligently studied the Hebrew, "because," as he said, "he would see the ancient oracles of God in their native beauty." He had read much of history and philosophy, but theology was his favorite study. Dr. Mather terms him "an *irrefragable* disputant," especially against the Anabaptists. Yet he was by no means severe or *intolerant*. He wished rather to convince than to employ means of violence. Though attached to the discipline of the congregational churches, he was not a rigid separatist. He perceived that the reformed churches differed among themselves in the modes of

Irrefragable, a. ; not to be confuted.—*Intolerant*, a. ; not enduring.

discipline, and he did not look for a perfect uniformity.

He would suffer no person to trample on the laws, or to disturb the peace of the colony. Some young men newly arrived, who were unwilling to work on the public account, excused themselves on a Christmas day, under pretence that it was against their conscience to work. But soon afterwards finding them at play in the street, he commanded the implements of their game to be taken from them, and told them "it was against his conscience to suffer them to play while others were at work, and that if they had a religious regard for the day, they should show it in devotional exercises at home." This gentle reproof had the desired effect. On other occasions his conduct was equally moderate and determined. His disposition was gentle and condescending; his life exemplary and useful. He was watchful against sin, a man of prayer, conspicuous for holiness, disinterestedness, and self-

denial. He remarked that "he had forsaken friends, houses and lands, for the sake of the gospel, and the Lord had given him them again." He was prosperous in his estate, which at the time of his death was considerable. It appears that he had four children, one, a son, by his first wife, and two sons and a daughter by the second, whom he married in Plymouth. William, the eldest of the latter, was born in Plymouth, June 17, 1624; was deputy-governor of the colony after the death of his father, and died at Plymouth, Feb. 20, 1704, aged 79. Several of his descendants were members of the council of Massachusetts; and one of them was deputy-governor of Rhode Island, and a senator in the Congress of the United States.

If we look back to the period when Mr. Bradford was but a lad among the vicious and uninstructed people of Ansterfield, and contemplate his progress through life, in virtue, learning, usefulness and respecta-

bility, sustaining for a long number of years the highest office in his adopted country, we shall be led to admire those principles which animated him to persevere through so many difficulties; we shall find an instance of the truth of the scripture declarations, "The Lord doeth good to the upright in heart," and "Blessed is the man who putteth his trust in him."

Gov. Bradford wrote a history of Plymouth people and colony, beginning with the formation of the Church, in 1602, and ending with 1640. It was contained in a folio vol. of 270 pages. Morton's Memorial is an abridgment of it. Being deposited in the library of the Old South church in Boston, it was lost during the time that the church was converted into a riding-school, at the commencement of the revolutionary war. He had also a large book of copies of letters relative to the affairs of the colony, a fragment of which was found in a grocer's shop in Halifax, and has been published by the

Massachusetts Historical Society. To this is joined a descriptive and historical account of New England, in verse. He published some pieces for the *confutation* of what he considered the errors of the times, particularly the Anabaptists.

ROBERT CUSHMAN.

ROBERT CUSHMAN was distinguished among those worthies who left England on account of their religious difficulties, and settled with Mr. Robinson, their pastor, in Leyden. He was the Mr. Cushman who was sent to England with John Carver in 1618, to agree with the Virginia Company for a settlement, and to obtain if possible from king James, a grant of liberty of con-

Confutation, s.; disproof.

science in their intended plantation. In 1619, he was again sent with Mr. William Bradford on the same business. Mr. Cushman was also one of the agents sent in 1620, to procure money and provide for the voyage to America, and embarked from Southampton in the Speedwell the same year. When that vessel was condemned as unfit to proceed, he and his family were among those who were obliged to relinquish the voyage and return to London. He first came to America in the ship Fortune, in 1621; but pursuant to the directions of the merchant-adventurers in London who fitted out the ship, and by whose assistance the first settlers were transported, he took passage in the same ship back again, to give them an account of the plantation. He sailed from Plymouth Dec. 13, 1621, and on arriving on the coast of England, the ship, with a cargo of £500 sterling, was taken by the French. Mr. Cushman, with the crew, was carried into France, but arrived

at London in the February following. During his short residence in Plymouth, though a mere lay-character, he delivered a discourse on the sin and danger of self-love, which was printed in London in 1622, reprinted at Boston in 1724, and again at Plymouth in 1785.

Mr. Cushman, though he constantly corresponded with his friends here, and was serviceable to their interests in London, never returned to this country, but while preparing for it, was removed to a better, in the year 1626. The news of his death, and of Mr. Robinson's, arrived at the same time, and seems to have been equally lamented by their bereaved and suffering brethren. He was zealously engaged in the prosperity of the plantation; a man of activity and enterprise, respectable in intellectual abilities, well accomplished in scriptural knowledge, an unaffected, steady and sincere christian in profession and practice.

The design of the above named discourse

was to keep up that flow of public spirit which perhaps then began to abate, but which was thought necessary for their preservation and security. The policy of that entire community of interests, or "having all things common," which our fathers established, and which this sermon was designed to preserve, is, nevertheless, justly questionable. The love of separate property, for good and wise purposes, is strongly implanted in the heart of man. So far from being unfavorable to a reasonable generosity and public spirit, it better enables us to display them, and is not less consistent with the precepts of scripture, rightly understood, than with the dictates of reason. This is evident by the subsequent conduct of these very people. In the year 1623, departing a little from their first system, they agreed that every family should plant for themselves, bringing in a competent portion at harvest for the maintenance of public officers, fishermen, &c., and in all other things

to go on "in the general way" (as they term it) as before. For this purpose, they assigned to every family a parcel of land, for a year only, in proportion to their number. Even this temporary division, Gov. Bradford, in his MS., observes, "has a very good effect; makes all industrious; gives content; even the women and children now go into the field to work, and much more corn is planted than ever." In the spring of 1624, the people being still uneasy, one acre of land was given to each in fee-simple, no more to be given until the expiration of the seven years. In 1627, when they purchased the interest of the adventurers in England in the plantation, there was a division and allotment of almost all their property, real and personal; twenty acres of tillage to each, besides what they held before; the meadows and the trade only remaining in common.

Had not our fathers placed themselves on such a footing with regard to property as

was repugnant to the nature of man, and not warranted by the true end of civil society, there would probably have been no just ground of complaint of a real and reasonable public spirit, and no need of the exhortation and reproof contained in Mr. Cushman's discourse. Their zeal, their enterprise, and their uncommon sufferings in the prosecution of their arduous undertaking, render it morally certain that they would have ever performed their duty in this respect. Their *contemporaries* might censure them for what they did not, but their posterity must ever admire and revere what they did, exhibit.

After the death of Mr. Cushman, his family came over to New England. His son, Thomas Cushman, succeeded Mr. Brewster as ruling elder of Plymouth, being ordained to that office in 1649. He was a man of good gifts, and frequently assisted in carrying on public worship, preaching and cate-

Contemporary, s. ; one who lives at the same time.

chising. For it was one professed principle of that church in its first formation, "to choose none for governing elders but such as were able to teach." He continued in this office till he died, 1691, in the 84 year of his age.

The discourse of Mr. Cushman, in 1621, may be considered as a specimen of the "propesyings of the brethren." The occasion which required it was singular, the exhortations and reproofs not less so, but were adapted to the then state of society. Some specimens of the discourse were as follow:

"Now, brethren, I pray you remember yourselves, and know you are not in a retired, *monastic* course, but have given your names and promises one to another, and covenanted to cleave together in the service of God and the king. What then must you do? May you live as retired hermits, and look after nobody? Nay, you must still

Monastic, a. ; religiously recluse or retired.

seek the wealth of another, and inquire as David, 'How liveth such a man? How is he clad? How is he fed? He is my brother, my associate; we have ventured our lives together here and have had a hard brunt of it, and we are in league together. Is his labor harder than mine? Surely I will ease him. Hath he no bed to lie on? I have two, I will lend him one. Hath he no apparel? I have two suits, I will give him one of them. Eats he coarse fare-bread and water—and have I better? Surely we will part stakes. He is as good a man as I, and we are bound to each other, so that his wants must be my wants, his sorrow my sorrow, his sickness my sickness, and his welfare my welfare, for I am as he is.' Such a sweet sympathy were excellent, comfortable, yea, heavenly, and is the only maker and *conserv*er of churches and commonwealths. It wonderfully encourageth men in their duties, when they see the bur-

*Conserv*er, s.; preservative.

then equally borne; but when some withdraw themselves, and retire to their own particular ease, pleasure or profit, what heart can men have to go on in this business?

When men come together to lift up some weighty piece of timber or vessel, if one stand still and do not lift, shall not the rest be weakened or disheartened? * * * *

“The country is yet raw; the land untilled; the cities not builded; the cattle not settled. We are compassed about with a helpless and idle people, the natives of the country, which cannot in any manner help themselves, much less us. We also have been chargeable to many of our loving friends, which helped us hither, and now again supplied us. So that before we think of gathering riches, we must even in conscience thing of requiting their charge, love and labor; and cursed be that profit and gain which aims not at this. Besides, how many of our dear friends did die at their first entrance! many of them, no doubt, for

want of a good lodging, shelter and comfortable things; and many more may go after them quickly if care be not taken. Is this, then, a time for men to begin to seek themselves? Paul saith, 'men in the last days shall be lovers of themselves,' (2 Tim. iii. 2,) but it is here but the first day, and, as it were, the dawning of this new world. It is now, therefore, no time for men to look to get riches, brave clothes, dainty fare; but to look to present necessities. It is now no time to pamper the flesh, live at ease, snatch, catch, scrape and hoard up; but rather open the doors, the chest, and the vessel, and say, 'Brother, neighbor, friend, what want ye? any thing that I have? make bold with it; 'tis yours to command, to comfort, to cherish you, and glad I am that I have it for you.' Let there be no prodigal son to come forth and say, 'Give me the portion of lands and goods that appertaineth to me, and let me shift for myself.' It is yet too soon to put men to their shifts. Israel was seven

years in Canaan before the land was divided unto tribes ; much longer before it was divided unto families ; and why shouldst thou have thy particular portion, but because thou thinkest to live better than thy neighbor, and scornest to live so meanly as they ?”

MYLES STANDISH.

MYLES STANDISH, who has been styled the Washington of Plymouth Colony, was born in Lancashire, England, about the year 1584. He descended from a family of distinction, and was heir to a great estate, which being unjustly detained from him, he was compelled to depend on his own exertions for support. He was small in stature, but of an active mind, a sanguine temper,

and strong constitution. These qualities led him to the military profession. Having been in the service of queen Elizabeth, in the army in the Netherlands, to aid the Dutch, he settled with Mr. Robinson's people in Leyden. He was in the first company who came over in the May Flower, in 1620; was commander of the first little band sent out to make discoveries after they arrived in the harbor; and was chosen military commander-in-chief on the first settlement of their military concerns. In every hazardous enterprise he was foremost; and generally in interviews with the Indians, he was first to meet them, accompanied by a small number of men of his own choosing. During the terrible sickness of the first winter, when two or three died in a day, and the living were scarcely able to bury the dead, capt. Standish retained his health, and kindly nursed the sick. On the 29 of January, same year, his beloved wife was numbered with the dead.

When Corbitant, one of the petty chiefs of Massasoit, was instigating the Narragansets to revolt, capt. Standish, with fourteen men, surrounded his house in Swanzev ; but he being absent, they informed his people that they should destroy him if he persisted in his rebellion. This so alarmed the chief that he entreated Massasoit to intercede for him, and accordingly he was admitted, with eight other chiefs, to subscribe submission to the English.

In 1622, when capt. Standish had fortified Plymouth, he divided his men into four "squadrons," appointing every individual his post. In case of fire, a select company mounted guard, with their backs to the fire, to watch for approaching enemies.

Being sent on a trading voyage to Mattachiest, in February, 1623, a severe storm compelled him to leave his vessel and sleep in a hut with the Indians ; but impressed with an idea of their design to kill him, he made his people keep guard all night, and thus

escaped the snare which had been laid for him. In the morning, it was discovered that goods had been stolen from the shallop;—he with his party surrounded the house of the sachem, and the goods were restored. Often when in great danger, the providence of God was visible in his preservation. In March, 1623, he went to Manomet, a creek at Sandwich, after corn, and was not received by the natives with usual kindness. Two of the Massachusetts Indians were there,—one of them had an iron dagger, and derided the Europeans, because he had seen them when dying, “cry and make sour faces, like children.” An Indian of the place, who had formerly been his friend, and now appeared friendly, invited the captain to sleep with him, because the weather was cold. Standish accepted the invitation, and passed the night by his fire, but sleep departed from his eyes. He was restless and in motion all night, though the Indian “earnestly pressed him to take his rest.” It was

afterwards discovered that the Indian had intended to kill him if he had fallen asleep.

When the Indian *conspiracy* was discovered to Mr. Winslow, by the friendly Massasoit, in the spring of 1623, capt. Standish was sent at the head of eight chosen men, to relieve the people at Wessagusset, [Weymouth.] When he arrived, he found them scattered and in great danger, being ignorant of the impending destruction. Standish was careful not to have the Indians suspect his errand, before he could assemble the people of the plantation. An Indian brought him some furs, whom he treated "smoothly," but the Indian reported that "he saw by the captain's eyes that anger was in his heart." This caused Pecksuot, a courageous chief, to tell Hobomok, Standish's interpreter, that "he understood the captain was come to kill him," and the rest of the Indians there; but tell "him," said he, "we know it, but we fear him not, nor

Conspiracy, s. ; a plot.

will we shun him ; let him begin when he dare, he shall not take us at unawares." Others whet their knives, and used insulting speeches and gestures. It had been the advice of Massasoit, that the chief conspirators should be put to death, and Standish was ordered by the government to bring the head of Wittawamut to Plymouth. Wittawamut was a daring son of war, and probably a ringleader in the conspiracy ; and among the rest on this occasion, boasted of the excellence of his knife, on the handle of which was a human face. " By and by," said he, " it shall *see* ; by and by it shall *eat*, but not speak." Pecksuot, being a man of great stature, said to Standish, " Though you are a great captain, you are but a little man ; and though I am no sachem, I am a man of great strength and courage." Standish had formed his plan, and was silent. The next day, seeing he could get no more of them together, Pecksuot, Wittawamut, and his brother, and

one Indian more being present, Standish, having about as many of his own men in the room, gave the word—the door was fast—seized Pecksuot, snatched his knife from him, and killed him with it. The rest killed Wittawamut and the other Indian. The youth they took and hanged. Dreadful was the scene, and many were the wounds they received ; without noise catching at the weapons, struggling and striving till death. At another place they killed one more. Standish and his men returned to Plymouth, and set up the head of Wittawamut on the fort. This exploit spread terror through all the surrounding tribes, who fled into swamps and desert places, which caused to many of them diseases and death. One of the sachems said, “ The God of the English was offended with the Indians, and would destroy them in his anger.”

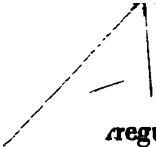
If it is supposed that captain Standish was guilty of cruelty in this affair, it must

be remembered that he had his orders from the government of Plymouth, who judged such severity necessary, as a terrifying example to the rest of the Indians. All military exploits are dreadful, and it is hoped that the time is at hand when the peaceable doctrines of christianity shall so prevail, that "wars and fightings shall be known no more."

In 1625, Standish was sent as agent for the Company to England. The plague was raging in London, and he found difficulty in accomplishing his business; but the next year he returned with goods for the colony, bringing with him the melancholy news of the death of Mr. Robinson and Mr. Cushman.

A company of "the baser sort" had settled at Mount Wollaston, [Quincy] among whom was Thomas Morton, by whose influence, in the absence of the captain in 1626, the lieutenant was *deposed*, and great

Depose, v. a. ; to put down from office.



MYLES STANDISH.

regularities ensued. Captain Standish was sent to subdue them ; and finding mild measures ineffectual, he took them prisoners and carried them to Plymouth, from whence they were sent to England.

Previous to this, in 1624, the Plymouth people had erected *fishing-flakes* at Cape Ann. A company from the west of England the next year took possession of them. Standish was sent to obtain justice. His threats were serious ; and the people of Cape Ann assured the company that they were dead men, unless they satisfied the captain, for he was always punctual to his word. The company then built another flake in a more advantageous situation, which the Plymouth people accepted, and harmony was restored.

A tradition in the family says, that a friendly native once came, and told the captain that a certain Indian intended to kill him ; that the next time he visited the

Fishing-flake, s. ; a frame to cure fish.

wigwam, he would give him some water, and while he should be drinking, the Indian would kill him with his knife. The next time the captain had occasion to go to the place, he remembered his sword. He found a number of savages together, and soon had reason to believe the information he had received. The suspected Indian brought him some drink ; the captain taking it, kept his eye on the Indian while drinking. The Indian was taking his knife to give the deadly blow, when Standish instantly drew his sword and cut off his head at one stroke. The other savages, amazed and terrified, immediately fled, and left our warrior alone in the field.

After the year 1628, we hear no more of his military achievements. Whether his health had become impaired by his constant and vigorous exertions, or whether he had grown tired of such dangerous, dreary excursions, cannot now be ascertained. That he did not lose the confidence of the people

is certain. During his whole life, which was prolonged nearly thirty years after this, he was constantly elected one of the principal officers of the growing *commonwealth*, and was one of the judges of the superior court of the colony, as long as he lived. Many of his public actions and heroic exploits not recorded in history, are preserved in the traditions of the family. Dr. Belknap observes that his name is not mentioned in the history of the Pequot war in 1637, but it is a fact that the government of Massachusetts did apply to the colony of Plymouth for assistance at that time, and that the latter government ordered men to be raised, and appointed Standish to command them ; though in consequence of the victory obtained over the Pequots, by capt. Mason, of Connecticut, neither the Plymouth nor the Massachusetts forces arrived in season.

In 1642, governor Winslow and captain

Commonwealth, s. ; state, republic.

Standish were sent by the court of Plymouth to Massachusetts, to solicit protection from the Indians. In 1645, the Commissioners of the four United Colonies, appointed a council of war, and placed Standish at its head. In 1649, he was appointed to command and inspect all the military companies in the colony. When "in regard of many appearances of danger towards the country," a council of war was appointed, in 1652, vested with full power "to issue warrants, to press men, and to give commissions to chief officers," the venerable Standish was among the "first three." In 1653, we find him acting in this council, and see him once more in his *coat of mail*. In 1654, Cromwell called on New England for troops to subdue the Dutch at New York. Captain Standish received the command of those raised in Plymouth colony. A part of his commission, probably his last, was in these words : " We, having raised some

Coat of mail, s. ; military dress and equipment.

forces, over which we do constitute our well-beloved friend, captain Myles Standish, their leader and COMMANDER-IN-CHIEF, of whose approved fidelity and ability, we have had long experience," &c. He was now probably near seventy years of age.

He was frequently employed in surveying grants of land, and laying out roads, and sometimes as *arbitrator* between contending parties. In 1655, he and John Alden were appointed by the Court, "to go to Marshfield and signify the Court's desire that the inhabitants thereof should take notice of their duty, and according to their ability contribute to the support of a gospel ministry." He was also sent to Rehoboth for a similar purpose. He was treasurer of the colony several years, and held that office when he died. In 1653, governor Bradford, expecting to be some time absent, appointed captain Standish in his stead. It will therefore be seen that capt. Standish was in high

Arbitrator, s. ; judge between party and party, chosen by mutual consent.

esteem, and eminently useful to the settlement at Plymouth, in a civil as well as military capacity. In respect to the latter, a late writer remarks : "It is not too much to say of captain Standish, that but for him the infant colony would have been *annihilated*." His name will long be revered in New England.

He had land allotted him in Duxbury, at an early period, and here he resided. "Captain's Hill," as it is called, is included in this tract, and affords an extensive prospect of the surrounding country. Though Myles Standish was never a member of the church, he "chose to suffer affliction with the people of God," and closed a long and active life at Duxbury, seven miles from Plymouth, in the year 1656. Morton says, "he fell asleep in the Lord."

Annihilate, v. a. ; to destroy.

JOHN WINTHROP.

JOHN WINTHROP, the first governor of Massachusetts, was born at the mansion-house of his worthy ancestors in Groton, Suffolk county, in England, Jan. 12, 1588. He had a good education and was inclined to the study of divinity, but as his father and grandfather had followed the profession of the law, he was induced to qualify himself for the same profession, in which he became very useful. At the early age of eighteen, he was made a justice of the peace; and in this public station his virtues, ability and gentleman-like conduct, gained for him the respect and admiration of the worthy portion of the community.

When the plan of forming a new settlement in Massachusetts Bay, was formed among a number of pious and respectable people in England, Mr. Winthrop joined in

it, and by *unanimous* consent, was chosen leader in the great undertaking. He accordingly sold a fine estate, of which the annual income was six or seven hundred pounds sterling, and embarked for America with a company of 1500 persons, in the spring of 1630, having the commission of governor. They brought with them their charter from the king, by which they were empowered to make laws for themselves in the new country to which they were going.

On the 12 of June, 1630, they arrived at Salem, where a small plantation had been commenced two years before, under the direction of John Endecott. In July following, they removed to Charlestown, which had been founded in the summer of 1629, by Thomas Graves and others. On the 30 of the same month, Gov. Winthrop, Lt. Gov. Dudley, Mr. Isaac Johnson, and Rev. Mr. Wilson, entered into a formal and solemn covenant with one another, and thus

Unanimous, a. ; being of one mind.

laid the foundation of the church in Charlestown and Boston.

The peninsula on which the city of Boston now stands, was at that time called by the natives, Shawmut, and by the English, Trimountain, on account of its three hills. There was then residing upon it, Mr. William Blackstone, an episcopal clergyman, who had previously emigrated to this country; and being the first English inhabitant there, was the rightful owner of the whole peninsula. A sickness raged among the settlers in Charlestown, which was in part imputed to the bad water. Mr. Blackstone having invited them to settle on the peninsula, where he informed them was excellent water, Mr. Johnson and others crossed the river, and began a settlement in November, and were soon followed by Gov. Winthrop. Here they spent the winter, and the governor settled in the place, whither his wife and family arrived in the autumn of 1631; on which account a day of thanksgiving was

kept in the colony. A few months before the arrival of Gov. Winthrop at Charlestown, a dangerous conspiracy had been formed among the Indians to destroy all the white settlers. The design was made known to the people of Charlestown by John Sagamore, a friendly Indian, in season to prevent its horrid execution, but the terror of the people was hardly yet over. They were also in want of provisions, and as winter approached, were compelled to live on ground-nuts, acorns, clams and muscles; and even these were procured by digging through the snow. These trials were exceedingly discouraging to many, and when it was told that the governor had "the last batch of bread in the oven," they were almost in despair. In their distress, they had appointed a day of fasting and prayer; but before the day came, a ship which they had sent to Ireland for provisions, and which they feared had been lost, returned with full supplies; and they changed their fast into a

day of thanksgiving. A great mortality attended the sickness that came among them, so that before the month of December, two hundred of their number had died. Among these, was the Lady Arbella, the third daughter of the earl of Lincoln, a most excellent lady, whose delicate constitution and habits rendered her unequal to the hardships and privations of settling in this American wilderness. Her husband, Mr. Isaac Johnson, a worthy man, who was an assistant,* died a month after. He was the first magistrate who died in Massachusetts.

Governor Winthrop was very condescending and benevolent, denying himself many indulgences, that he might help the needy without impoverishing his own family. For a while, he was the Joseph to whom the whole colony applied when their corn failed; and he continued to supply them until his own stock was exhausted. Once, Feb. 5, 1630, while he was distributing the last

* Equivalent to counsellor in modern times.

handful of meal to a poor man, the ship from Ireland appeared in the harbor, laden with supplies for them all. It was his custom to send some of his family on errands to the houses of the poor at meal-time, and if they needed any thing, he would send it them. In one long and cold winter, when wood was scarce at Boston, he was privately informed that a poor neighbor sometimes stole wood from his pile. "Does he?" said the governor, in a tone of severity, "call him to me : I'll take a course with him that shall cure him of stealing." When the man appeared, he said to him, "Friend, it is a cold winter, and I hear you are meanly provided with wood ; you are welcome to help yourself at my pile till the winter is over." He afterwards merrily asked his informant if he had not put a stop to the man's stealing? He was very gentle towards those who sought to injure him, manifesting much of the spirit which leads to "forgive those who trespass against us." He once

received a very sharp letter from a gentleman who was a member of the court, and after examining it, gave it back to the messenger who brought it, saying, "I am not willing to keep such a matter of provocation by me." The same gentleman was afterwards compelled by the scarcity of provisions, to send to the governor a request that he would sell him some cattle. The governor sent them, with his desire that they might be accepted as a token of his good will. The gentleman returned this answer, "Sir, your overcoming of yourself has overcome me also;" and afterwards gave proof of it. Temperance may also be reckoned among the virtues of governor Winthrop. He put an end to the then prevalent and foolish custom of health-drinking, by his own example, and procuring a law to be passed against it. In severe trials, his *magnanimity*, wisdom and patience, were eminently conspicuous.

Magnanimity, s. ; greatness of mind.

In the year 1632, he went with his minister, Mr. Wilson, and some other gentlemen, on foot, forty miles through the wilderness, to Plymouth, to settle a friendship between the two colonies. He was re-chosen governor the three following years after he came over; in which office he was most faithful and upright, devoting his time, talents, exertions and interest, to the new plantation. In 1634, Mr. Dudley was chosen in his place, but he was re-elected in 1637, 1638, and 1639; and in 1642, 1643, 1647 and 1648. He was at first very mild in his mode of government, but he at length yielded to the opinions of those who were in favor of severer discipline. Agreeably to the spirit of the times, he judged it proper to use violent measures against those who differed from his own denomination in religious matters, but towards the close of his life he lamented that he had so done. It appears, that he and the company who came with him from England, were mem-

bers of the Established Church, and had never *seceded* from its communion, though for reasons which may be inferred from the history of those times, they did not adopt the Episcopal forms of worship after their arrival in America.

Gov. Winthrop came to New England rich; but he met with some losses at sea and by fire; his devotion to public business caused him to neglect his own, which under the management of an unfaithful steward was so diminished that he at last died poor. Yet his children were blest with good estates, and were worthy members of society. Governor's Island, in the harbor of Boston, was granted to him, and still remains in possession of his descendants. He left four sons, of whom John, the eldest, was governor of Connecticut.

As he advanced in years, worn down by toils and oppressed by afflictions, he said of himself, "Age now comes upon me, and in-

Secede, v. n.; to withdraw from fellowship.

firmities also, which makes me apprehend that the time of my departure is not far off. However, our times are in the Lord's hand, so as we need not trouble ourselves how long or short they may be, but how we may be found faithful when we are called for." His last sickness was a fever, which he endured about a month; and most of the time, as is said by Dr. Mather, "he enjoyed in his holy soul, the great consolations of God." He died, March 26, 1649, in the 62 year of his age. He kept an exact account of transactions and occurrences in the colony, down to the year in which he died, which was of great use to succeeding historians. It was not published entire until 1826, when it was printed in Boston, in 2 vols. octavo, enriched with many valuable notes from the pen of James Savage, Esq.

ROGER WILLIAMS.

From the most probable accounts, it appears that Roger Williams was born in Wales, in 1599. The place of his birth, and the character of his parents, are not known. A remark in one of his books indicated that he became pious in early life. "The truth is, from my childhood, now above three-score years, the Father of lights and mercies touched my soul with a love to himself, to his only begotten, the true Lord Jesus, his holy scriptures," &c. Among the traditions concerning him which have been current in Rhode Island, is one, from which, if true, it may be inferred that his parents were in humble life, and himself was of a pious and thoughtful disposition. It is said that the famous lawyer, Sir Edward Coke, observed him one day during public worship, taking notes of the discourse. His

curiosity was excited, and he requested the boy to shew him his notes. Sir Edward was so favorably impressed by the evidences of talent which these exhibited, that he requested the parents of young Williams to entrust their son to his care, and placed him at a university. That his education was liberal, according to the taste of those times, his writings testify; but whether it was received at Oxford or Cambridge, has not been satisfactorily ascertained. According to tradition, he commenced the study of the law at the desire and under the guidance of his generous patron, but relinquished it for the more congenial science of theology, received Episcopal orders, and took charge of a parish in England, where his preaching was highly esteemed, and his private character revered.

On embracing the doctrines of the Puritans, he rendered himself liable to the laws against Non-Conformists, and embarked for America, where he arrived with his wife, whose name was Mary, on the 5 of Febru-

ary, 1631. In April following, he was called by the church of Salem, as teaching elder under their then pastor, Mr. Skelton; but on account of some peculiar opinions of Mr. Williams, this proceeding gave offence to the governor and assistants of the Massachusetts Bay, and before the close of the summer he removed to Plymouth, and was engaged as assistant to Mr. Ralph Smith, then pastor of the church at that place. Here, according to Morton, "he was well accepted as an assistant in the ministry," and he remained until he found that his views of toleration and strict non-conformity were offensive to some of his hearers, when he returned to Salem in 1633, as an assistant to Mr. Skelton, and was settled there after Mr. Skelton's decease, in 1634. While here and at Plymouth, he maintained the character he had acquired in England, that of "a godly man, and a zealous preacher." He appears, however, to have been viewed with jealousy by the government of the

colony from his first entrance into it. He publicly preached against the patent from the king, under which they held their lands, on the ground that the king could not dispose of the lands of the natives without their consent. He *reprobated* "the calling of natural men," [men who were not religious] "to the exercises of those holy ordinances of prayers, oaths, &c.," and "the frequenting of parish churches under pretence of hearing some ministers;" but that without doubt which rendered him most *obnoxious*, was his insisting that "the magistrates had no right to deal in matters of conscience and religion." These causes, conspiring with others of less importance, finally procured a decree of banishment to be passed against him, in the autumn of 1635, and he was ordered to leave the colony in six weeks. Neal, in his history of New England, says that "when Williams was banished, the whole town of Salem was in an uproar, for he was

Reprobate, v. a.; to disallow.—*Obnoxious*, a.; offensive. liable to censure or punishment.

esteemed an honest, disinterested man, of popular talents in the pulpit."

He afterwards received permission to remain till spring, on condition that he should not go about to draw away others to his opinions. But because, as governor Winthrop intimates, "the court was credibly informed that Mr. Williams entertained company in his house, and preached to them even of such points as he had been censured for, it was agreed to send him into England by a vessel then ready to depart." An officer was accordingly sent to apprehend him, but before he arrived Mr. Williams had privately and in haste removed beyond the jurisdiction.

It appears that Governor Winthrop had privately advised him to leave the colony, and that he received notice of the design of the court. Mr. Williams says in one of his letters, "It pleased the Most High to direct my steps into this [Narraganset] Bay, by the loving private advice of the ever-honored

soul, Mr. Winthrop the grand-father, who, though he were carried with the stream for my banishment, yet he tenderly loved me to his last breath." Dr. Bentley expressed as his opinion, that if governor Winthrop had been at liberty to act according to his own mind, "Williams would have lived and died at Salem." It may be remarked, that Mr. Haynes was governor at the time Williams was banished, and Winthrop's salutary influence over the public councils was for a time suspended.

It was about the middle of January, 1635—6, when Mr. Williams was compelled to leave his family and home, and seek an asylum among the savages of the wilderness. His second child, a daughter,* was an infant of less than three months old, while the first, born during his residence in Plymouth, was but a little more than two

* The name of this child, Freeborn, given while the father was an object of what he deemed oppression, "shows," in the words of his late biographer, "his indomitable spirit."

years of age. His house and land at Salem, he mortgaged to raise money for the supply of his wants. He proceeded towards the Narraganset Bay. The weather was very severe, and his sufferings were great. In a letter written thirty-five years afterwards, he said, "I was sorely tossed for one fourteen weeks, in a bitter winter season, not knowing what bread or bed did mean;" and he added that he still felt the effects of his exposure to the severity of the weather.

While residing at Plymouth and at Salem, Mr. Williams enjoyed favorable opportunities of intercourse with the Indians; and it appears he made excursions among them, to learn their manners and language, and thus qualify himself to promote their welfare. His whole life furnished evidence of the sincerity of his declaration in one of his letters: "My soul's desire was, to do the natives good." In another letter, written near the close of his life, he says, "God was pleased to give me a painful, patient spirit, to live

with them in their filthy, smoky holes, (even while I lived at Plymouth and Salem,) to gain their tongue." He became acquainted with Massasoit, or, as he was also called, Ousamequin, sachem of the Pokanokets, and father of the famous king Philip. He also formed an intimacy with Canonicus, the Narraganset sachem, and secured the confidence of these chiefs by acts of kindness, by presents, and not the less, perhaps, by studying their language; and privately treated with them for land, with which they assured him he should be supplied, provided he would settle in their country. This encouraged him after his banishment to remove to Narraganset Bay—whether alone, or accompanied by some of his friends, is not certain. He first came to Seconk, now Rehoboth, and obtained a grant of land from Ousamequin, the sachem of Mount Hope. Here he was soon joined by several of his friends, if they did not at first accompany him. But being informed by governor

Winslow, of Plymouth, in a friendly manner, that he was within the bounds of the Plymouth patent, he crossed the river in the spring with five others in a canoe, and landed among the Indians, by whom they were hospitably received. Here they commenced a settlement, which, in grateful remembrance of "God's merciful providence to him in his distress, he called Providence." Thus commenced the settlement of Rhode Island. The field that Mr. Williams first planted was named *What Cheer*,* and is now the family seat of the Hon. James Fenner, formerly governor of the State; and the land originally set off to Williams, adjoining this field, has continued to the present day in the possession of his descendants.

Strongly impressed with the importance

* As he and his companions in their canoe approached the little cove near Tockwotten, now India Point, they were saluted by a company of Indians, with the friendly interrogation, "*What Cheer?*"—a common English phrase, which they had learned from the colonists,—equivalent to the modern, *How do you do?* The lands adjacent to this spot were called *What Cheer*, in memory of the occurrence.

of religious liberty, the grand object which he had in view was "to provide a refuge for persons destitute for conscience' sake." The little company was soon augmented by parties from Massachusetts. They suffered much from fatigue and want, but supported their affliction with christian fortitude, and effected the establishment of a colony, the government of which was founded on the broad basis of universal toleration.

Mr. Williams erected a house soon after his landing, and it is probable that his wife and her two children came from Salem to Providence in the summer of 1636, in company with several persons who wished to join their exiled pastor. His family were now dependent on his exertions for support. He had probably expended nearly all his funds in the support of his family during his absence, and in the negotiations with the Indians. Of his poverty there is evidence in a touching incident mentioned in his letter to Major Mason. It is alike hon-

orable to all the parties. "It pleased the Father of Spirits to touch many hearts dear to him with many relentings ; amongst which, that great and pious soul, Mr. Winslow, melted, and put a piece of gold into the hands of my wife for our supply."

He was obliged at this and many other times, to resort to *manual* labor for subsistence. In his reply to Mr. Cotton (p. 38) he says, "It is not unknown to many witnesses, in Plymouth, Salem and Providence, that the discussor's time hath not been spent (though as much as any others whosoever) altogether in spiritual labors and public exercises of the word ; but day and night, at home and abroad, on the land and water, at the hoe, at the oar, for bread." But he sustained all his labors and hardships with a patient spirit, and with a stedfast *adherence* to his principles.

Not long after Mr. Williams settled at

Manual, a. ; performed with the hand.—*Adherence, s.* ; attachment.

Providence, he embraced some of the leading opinions of the Baptists, and in March, 1638—9, was baptized by immersion at that place, by Ezekiel Holliman, whom with ten others he afterwards baptized. Thus was founded the first Baptist church in America, and the second, as it is stated, in the British empire. This church was soon after increased by the addition of twelve others. He continued preaching among them for several months, and then separated from them, doubting, it is said, the *validity* of all baptism, because it could not be traced to the Apostles as officiating ministers. There is no account that he was ever afterwards connected with any church.

But though his strong feelings and deep researches in the mazes of speculation, led him to be wavering and undecided in his religious sentiments, yet his conduct exhibited the goodness of his heart, and the purity of his intentions. He exerted himself

Validity, s. ; force, strength.

to the utmost, that others might enjoy that freedom of opinions which he himself exercised, and long retained his authority in the colony which he had founded, "employing himself continually in acts of kindness, affording relief to the distressed, and offering an asylum to the distressed."

In 1643, Williams went to England as agent for the colonies of Providence, Rhode Island, and Warwick, to solicit a *charter* of incorporation, which he finally procured, signed by the earl of Warwick, then governor and admiral of the English plantations, and by his council, bearing date March 14, 1644. On the 17 of September, 1644, he returned from England, and landed at Boston, bringing with him a letter of recommendation to the governor and assistants of the Massachusetts Bay, from some of the most influential members of the *Long Par-*

Charter, s. ; a writing bestowing privileges or rights. — *Long Parliament, s.* ; the parliament so called from its long continuance. It first met in 1640, in the reign of Charles I., and was violently dissolved by Cromwell, in 1653.

liament. This saved him from the penalty incurred by him on entering their bounds, which he had avoided at his departure, by taking ship at New York. While at the latter place, he had an opportunity to use his influence with the savages, and display his pacific principles. A war had been provoked by the wanton cruelty of the Dutch, and the Indians *assailed* them with great fury, burning several houses in the vicinity of Manhattoes, (New York) and killing several persons, among whom were the celebrated Mrs. Hutchinson and all but one of her family. Mr. Williams immediately interceded; and by his mediation the Indians were pacified, and peace was restored between them and the Dutch.

During this voyage to England, he employed his leisure in preparing the materials of his key to the Indian languages. Of this book we shall have occasion to take further notice before the close of this sketch.

Assail, *v. a.* ; to attack.

It was printed the same year of his arrival in England, and must have been nearly finished for the press during the voyage; evincing that his habits of industry attended him on the ocean as well as on the land. He acted on the principle so beautifully expressed in one of his books: "One grain of time's inestimable sand is worth a golden mountain." While in England at this time, notwithstanding the pressure of his duties, and the disturbed state of the public mind, he found leisure to prepare for the press his celebrated book, entitled "The Bloody Tennyet of Persecution for Cause of Conscience, discussed in a conference between Truth and Peace," &c. In this book, which was dedicated to Parliament, and was doubtless read with interest and profit by many of the leading men in England, he discussed the principles of religious liberty in answer to a letter of the Rev. John Cotton.

After his return from England, he had a second opportunity to interpose his *benefi-*

cent agency in favor of the colonists, who were saved from a general Indian war, principally by his means.

In 1651, serious difficulties having been raised in the colony by Coddington's procuring a charter which gave him almost unlimited authority over the islands of Narraganset Bay, Williams and Clark were *despatched* as agents of the colony, to procure a *revocation* of it. This they effected in October, 1652. While in England, Williams resided a principal part of the time at Bel-leau, a seat of Sir Henry Vane, in Lincolnshire; and on his return brought a letter from him, which is recorded in the records of Providence, inviting the planters to a closer union with each other. This letter, aided by the urgent and constant solicitations of Williams, finally restored peace and union to the colony, which during his absence had been rent by many divisions.

Beneficent, a. ; kind, doing good.—*Despatch, v. a.* ; to send away.—*Revocation, s.* ; repeal, reversal.

During his stay in England at this time, he had frequent opportunities of communion with the great Milton, then Secretary of State. Being obliged to provide for his own support, (unlike our ambassadors of modern times,) he employed himself as a teacher of youth, especially in the languages. He observes in a letter: "It pleased the Lord to call me for some time and with some persons, to practice the Hebrew, the Greek, Latin, French and Dutch. The secretary of the Council, (Mr. Milton) for my Dutch I read him, read me many more languages." Between the kindred minds of Williams and Milton, *imbued* with the same love of liberty, and alike free from selfish ends, there must have been a powerful and mutual attraction. Both encountered persecution, and endured poverty for their principles; both acted in the same spirit of self-sacrifice for the good of others.

Williams was also a friend of Cromwell,

Imbue, v. a.; to tincture deep.

then Lord Protector of England, with whom he repeatedly held familiar conversations. The friendship of such men as Milton and Roger Williams may be viewed as an honorable testimony to the character of the Protector. These three men in fact resembled one another in their character, in their opinions, and in the treatment which they received. Each was misunderstood ; each has suffered *obloquy* ; and each is receiving, from the calm and enlightened judgment of the present age, that just sentence, which, sooner or later, will reward him who aims to advance the happiness of men, and who perseveres, through evil and good report, in upholding the persecuted cause of truth and freedom.

Mr. Williams enjoyed, to the end of his life, a large measure of public confidence. In the town meetings he was often appointed moderator. He was appointed as a member of numerous committees, and was

Obloquy, s. ; blame, slander.

usually selected when a skilful pen was needed for the public service. After serving the colony for two years as president, and repeatedly as assistant or commissioner, under the first charter, he occupied a seat in the General Assembly, under the new charter, as an assistant, in the years 1664, 1670, and 1671. He was chosen in 1677, but he refused to serve, on account, probably, of his age. He was a deputy from Providence in May, 1667.

As a minister of the gospel, we have evidence that he did not wholly discontinue his labors, though he must, according to his principles, have confined himself to "prophecy," or a declaration of truth and witness against error. He endeavored to instruct, if he did not statedly, or occasionally preach to the Indians; and it is said that the Narragansets would listen to him, though they allowed no one else to preach to them.

The precise time or manner of his death is not known; it however took place some

time between January 16, 1682-3, and May 10, 1683, in the 84 year of his age. "He was buried," says Mr. Callender,* "with all the solemnity the colony could show," in his family burying-ground, near the house which he first erected in Providence. His wife, and all his children,† six in number, survived him, and his descendants at this day amount to several thousands.

Very few incidents in his life are to be collected from the writings of Williams; and the prejudices of cotemporary, and even later writers who have mentioned him, have rendered it difficult to form a true estimate of his character.

The Fathers of New England were firmly persuaded that their own sentiments were right, and as firmly believed that Mr. Williams, in whatever he differed from them,

* In his Historical Discourse.

† His wife was named Mary; and his children were, Mary, Freeborn, Providence, born Sept. 1638, the first of European parentage born in Rhode Island; Mercy, Daniel, and Joseph.

was wrong. Hence arose their prejudices. Facts, which in the estimation of the writers of those days would have raised a more orthodox man almost above the level of humanity, were slightly mentioned ; and so comparatively unenlightened were the times, that opinions which all Protestant nations, and even the descendants of his enemies have since fully adopted, were in him viewed as *heretical*, and *subversive*, not only of church, but of civil government. Yet even these slight and prejudiced statements prove him to have been a man of unblemished moral character, and of ardent piety ; unyielding in opinions which he conceived to be right, and not to be diverted from what he believed to be duty, either by threats or flattery.

But ample means of forming a correct judgment of the character of Roger Williams are now before the public, in a well

Heretical, a. ; containing heresy or error in religion.—
Subversive, a. ; tending to overturn.

written memoir of him, compiled with great care and research,* recently issued from the press. This volume contains many valuable letters from him, which throw much light on his own life and character, as well as upon the times in which he lived.

His mental faculties were of a high order. His mind was strong, original and independent. The clearness with which he discussed the true principles of religious liberty, and the steadiness with which he maintained them, in opposition to the general theory and practice of the age, show a superior intellect. He possessed also a spirit of self-sacrifice, a pure love of truth, a benevolent zeal for the welfare of mankind, an elevation above selfish ends. Love to God dwelt habitually in his soul, and controlled his feelings and his actions. In his books and letters, every topic takes a hue from his piety. His *magnanimous* forgiveness of

* By Professor Knowles, of Newton Theol. Sem.
Magnanimous, a. ; great of mind, elevated in sentiment.

injuries, his zeal for the welfare of all who sought his aid, his untiring benevolence towards the hapless savages, his patriotic and self-denying toils for the prosperity of his colony, all show the efficacy and fervor of those religious principles by which he was governed. Dr. Bentley says, "In Salem every person loved Mr. Williams. All valued his friendship. He was not afraid to stand alone for truth against all the world ; and he had address enough with his firmness, never to be forsaken of the friends he had ever gained. He had always a tenderness of conscience, and feared every offence against moral truth. He breathed the purest devotion. He was a friend of human nature ; forgiving, upright and pious."

One fact speaks volumes in favor of his christian temper. After his banishment, he conceived himself, as indeed he was, an injured, persecuted man ; but, with all the opportunities which his intimacy with the

neighboring Indians gave him, he seems never to have harbored any purpose of revenge. So far from it, the next year after he was banished, he gave his very persecutors information of the Indian plot which was to have destroyed them. He concluded treaties for them, which insured their peace and prosperity, and was uniformly kind and friendly towards them on all occasions.

The frequent changes in his religious opinions must have been the effect of a sincere conviction—they could not have arisen from a time-serving policy. For had he remained an Episcopalian, England and all her comforts, and undoubtedly, as due to his learning, the honors of the Church, were before him; and had he continued a lukewarm Non Conformist, Massachusetts and Plymouth, the society of his former friends, and especially that of Hooker and Cotton, might have solaced him in his residence in this new world. But all these he resigned

for what he conceived to be his duty to his God. He was, however, at all times and under all changes, the undaunted champion of religious freedom, which proves him to have been far in advance of the age in which he lived. It was openly professed by him on his arrival among those who sought it in America; and strange as it may seem, was probably the first thing which excited their prejudices against him.

In Williams' political transactions, self-interest appears to have had no share in opposition to the public good. The title to Providence Plantations, from the Indians, was in him and him alone, by their deed. Yet almost his first act was to divide it among his "loving neighbors," reserving to himself only an equal right among them. In the charter procured by him, no office of trust or profit was conferred on him. Of what other agent, employed in the same business, can the same be said? Well

might Callender call him "the most disinterested man that ever lived."

The publications of Williams were not *voluminous*. The public services in which he was engaged, and the private difficulties which he had to encounter, undoubtedly prevented them from being so. The first in order of time is his "Key" already spoken of, written in 1643. This work displays genius, industry and benevolence. It was highly recommended by the Board of Trade at the time it was published, and is still one of the best works on the subject. It shows his laudable zeal for the religious instruction of the natives, and the liberal, charitable, self-denying spirit, by which he seems to have been actuated. It presents the character of the Indians in a new and favorable light, and appears to have been admirably calculated to *facilitate* that intercourse with them, which the safety of the settlers, and

Voluminous, a.; consisting of many volumes.—*Facilitate, v. a.*; to make easy.

the interests of both natives and settlers, *imperiously* demanded. Of the original edition, a copy in the library of the Massachusetts Historical Society, is probably the only one in this country.

An extract from the Introduction to the "Key," (alluding to which he says, "a little key may unlock a box where lies a bunch of keys,") will serve as a specimen of his style, and shew what were his opinions of the natives, in regard to religious feeling. He says, "Many solemn discourses have I had with all sorts of nations of them from one end of the country to the other, (so farre as opportunity and the little knowledge I could have, reach,) I know there is no small preparation in the hearts of multitudes of them; I know their many solemn confessions to myself and one to another, of their lost, wandering conditions. I know strong Convictions upon the Consciences of many of them, and their desires uttered that way.

Imperiously, ad.; with authority.

I know not with how little knowledge or Grace of Christ the Lord may save, and therefore neither will despair or report much. But since it hath pleased some of my worthy Countreymen, to mention (of late in Print) Wequash, the Pegut Captaine, I shall be bold so far to second their relations, as to relate my own hopes of him, (though I dare not be so confident of him as others.) Two days before his death, as I passed up to Quinnihticut [Connecticut] river, it pleased my worthy friend, Mr. Fenwick, whom I visited at his house in Saybrook Fort, at the mouth of that river, to tell me that my old friend Wequash, lay very sick : I desired to see him, and himself was pleased to be my Guide two mile, where Wequash lay. Amongst other discourse concerning his Sicknesse and Deathe (in which he freely bequeathed his son to Mr. Fenwick,) I closed with him concerning his soule : He told me that some two or three yeare before, he had lodged at my House, where I ac-

quainted him with the condition of all mankind, and his own in particular ; how God created Man and all things ; how Man fell from God, and his present Enmity against God, and the wrath of God against him until Repentance ; Said he, ‘ Your words were never out of my heart to this present,’ and said he, ‘ Mee pray much to Jesus Christ.’ I told him so did many English, French and Dutch, who had never turned to God nor loved him. He replied in broken English, ‘ Mee so big naughty heart, me heart all one stone.’ Savory expressions, using to break from compunct hearts, broken hearts, and sense of inward hardnesse and unbrokenesse. I had many discourses with him in this life, but this was the summe of our last parting until our generall meeting.”

The “ Key” treats of the manners, customs, &c., of the natives, and is divided into thirty-six chapters, each chapter under a different head, as “ Of salutation,” “ Of Eating and Entertainment, Of Sleep,” &c. ;

and to each chapter is appended a brief poem, adapted to the subject. The following is attached to the chapter on Eating and Entertainment, and will serve as a specimen of Mr. Williams' poetry.

"Coarse bread and water 's most their fare,
Oh! England's diet fine,
Thy cup runs o'er with plenteous store
Of wholesome beare and wine.
Sometimes God gives them Fish or Flesh,
But they 're content without;
And what comes in they part to friends,
And strangers round about.
God's providence is rich to His,
Let none distrustful be;
In wilderness, in great distresse,
These Ravens have fed me."

The next was his "Bloody Tenet," in answer to Cotton's work upholding and enforcing the duty of the civil magistrate to regulate the doctrines of the Church. Printed in 1644. This work called forth a reply from Cotton, entitled "The Bloody Tenet Washed and made White in the Blood of the Lambe." This was followed by a *rejoinder* from Williams, printed in 1652, en-

Rejoinder, s.; an answer to a reply.

titled "The Bloody Tenet yet more bloody, by Mr. Cotton's endeavor to Wash it White." In these works of Williams, the doctrines of religious liberty and unlimited toleration are illustrated by strong language, and supported by stronger arguments—arguments that preceded those of Locke, Bayle and Furneau. The character and standing of Cotton made him an antagonist with whom to contend was glorious, even though vanquished. But with truth on his side, and supported and strengthened by a sense of it, Williams entered the contest, and was not vanquished. Accompanying this last, are two letters, one to governor Endecott and the other to the clergy of Great Britian and Ireland. The first of which, had it been read with the spirit in which it appears to have been written, would have stayed the arm of persecution in New England.

In the same year, 1652, Mr. Williams printed a pamphlet entitled, "The hireling Ministry none of Christ's." This little book

is valuable, as it contains a more clear exposition of Mr. Williams' views respecting the ministry, than any other of his works. The chief purpose of it is to oppose a legal establishment of religion, and the *compulsory* support of the clergy.

He is said also to have published, in 1652, a work, entitled, "Experiments of Spiritual Life and Health, and their Preservatives."

In 1672, he held a public dispute with the Quakers at Newport and Providence. An account of this dispute, entitled "George Fox digged out of his Burrowes," &c. he published in London in 1676. This is the last of his printed books.

In regard to the literary attainments of Roger Williams, it is deemed proper to say but little. It will be generally admitted that his style abounds with the beauties and defects of his own times. His writings, like those of all great minds, are a reflection of his own character, and are marked with

Compulsory, a.; having the power of compelling.

his excellencies and his faults. It is no small praise to say of him, that as an author, he compares well with his great opponent, Cotton. Both indulge in the same *apposite* but somewhat profuse use of scripture allusion and phraseology; both are at home in the Classics and the Fathers, and surprise us with *quaint erudition*; both fight with the same weapon of controversy,—the ancient scholastic logic.

Those who have a partiality for Williams will justify that partiality by the conciliating liberality of his doctrines, and the philosophic philanthropy of his sentiments. These render his manner of writing peculiarly agreeable, and impart to his reasoning an air of common-sense deduction and candid and rational conclusion, more satisfactory than the most refined *subtilities* of *dialectic* skill.

No description of the person of Williams

Apposite, a.; proper, well adapted.—*Quaint*, a.; minutely exact.—*Erudition*, s.; learning.—*Subtily*, a.; cunning.—*Dialectic*, a.; logical, argumental.

has reached us*; but Rhode Islanders will always remember his name and his deeds, and revere him as the Father of their State; and the world will ever regard him as the earliest and boldest champion of the right of all men, "fully to have and enjoy their own judgments and consciences, in all matters of religious concerns."



APPENDIX.

ART. I.

OLD PLYMOUTH COMPACT.

IN THE NAME OF GOD, AMEN: We, whose names are under written, the Loyal Subjects of our dread Sovereign Lord King JAMES, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c.

Having undertaken, for the Glory of God, and advancement of the Christian Faith, and honour of our King and Country, a Voyage to Plant the first Colony in the Northern Parts of Virginia; Do, by these Pre-

*[The late Dr. Bentley of Salem had a picture of Roger Williams hanging in his Study in 1819, but whether it was a painting or an engraving,—whether a real likeness or an effort of fancy, the writer of this note, who saw it there, cannot now determine.]

sents, solemnly and mutually in the Presence of God, and one of another, Covenant and Combine ourselves together unto a Civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid, and by Virtue hereof to enact, constitute and frame such just and equal Laws, Ordinances, Acts, Constitutions and Officers, from Time to Time, as shall be tho't most meet and convenient for the General Good of the Colony; unto which we Promise all due Submission and Obedience: In witness whereof, we have hereunder subscribed our Names at Cape Cod, the 11th of November, in the Year of the Reign of our Sovereign Lord King JAMES of England, France and Ireland the Eighteenth, and of Scotland the Fifty-fourth, Anno Domini, 1620.

ARTICLE II.

PLYMOUTH PILGRIMS.

Names of the first who came over in the May-Flower in 1620.

[Those in SMALL CAPITALS signed the foregoing Compact. The figures show the number in their several families, and the asterisk prefixed designates those who died before the 31 March, 1621.]

JOHN CARVER,		EDWARD WINSLOW,	
Mrs. Carver, who died		*Mrs. Elizabeth Wins-	
in May or June, 1621.		low, who died 24	
JOHN HOWLAND,		March, 1621.	
Elizabeth Carver,	} 9	Edward Winslow,	} 5
— Carver,		John Winslow,	
— Carver,		GEORGE SOULE,	
— —			
WILLIAM BRADFORD,	} 2	WILLIAM BREWSTER,	} 6
*Mrs. Dorothy Brad-		Mrs. Love Brewster,	
ford, who was drown-		Wrestling Brewster,	
ed 7 Dec. 1620.		Lucretia Brewster,	
		William Brewster,	
		Mary Brewster.	

ISAAC ALLERTON,		RICHARD WARREN,	
*Mrs. Mary Allerton,		who left his wife in	
who died 28 Februa-		England or Holland.	} 1
ry, 1621.			
Barth ^r Allerton,	} 6	STEPHEN HOPKINS,	
Remember Allerton,		Mrs. Elizabeth Hop-	
Mary Allerton,		kins,	
Sarah Allerton,		Giles Hopkins,	
		Caleb Hopkins,	} 8
		Deborah Hopkins,	
*MYLES STANDISH,	} 2	Oceanus Hopkins,	
Mrs. Rose Standish,		EDWARD DOTEY,	
who d. 29 Jan. 1621.		EDWARD LEISTER.	
JOHN ALDEN, the last		*EDWARD TILLEY,	
survivor of those who	} 1	Mrs. Tilley,	
signed the compact.		— Tilley,	} 4
		— Tilley,	
SAMUEL FULLER, who		*John Tilley,	
left his wife in Eu-	} 2	Mrs. Tilley,	} 3
rope.		— —	
A servant, who died			
before arrived.			
*CHRISTOP'R MARTIN,		FRANCIS COOK, who	
Mrs. Martin,	} 3	left his wife in Eng-	
*Solomon Martin, who		land or Holland.	} 2
died 24 Dec., 1620.		John Cook,	
*WILLIAM MULLINS,		*THOMAS ROGERS,	
Mrs. Mullins,	} 4	Joseph Rogers.	} 2
Priscilla Mullins, who			
married John Alden.		*THOMAS TINKER,	} 2
— —		Mrs. Tinker.	
*William White,		*JOHN RIDGDALE,	
Mrs. Susanna White,	} 5	Mrs. Ridgdale.	} 2
Resolved White,			
— White,		*EDWARD FULLER,	} 3
— —		Mrs. Fuller,	
		Samuel Fuller, jr.	

*JOHN TURNER, — — — — — — — — — —	} 3	*DEGORY PRIEST. } 1
		*THOMAS WILLIAMS. } 1
FRANCIS EATON, Mrs. Chr'n. Eaton, Samuel Eaton.	} 3	GILBERT WINSLOW. } 1
		*ED'M. MARGESON. } 1
*JAMES CHILTON, Mrs. Chilton, Mary Chilton.	} 3	PETER BROWN. } 1
		*RICH'D BRITTERIDGE } 1
*JOHN CRACKSTON. — — — — —	} 2	RICHARD CLARKE. } 1
		Richard Gardiner, } 1
JOHN BILLINGTON, Mrs. Helen Billington, Francis Billington, John Billington, jr.	} 4	*JOHN ALLERTON } 1
		*THOMAS ENGLISH. } 1
*MOSES FLETCHER.	} 1	—
*JOHN GOODMAN.	} 1	Total, 101.

Of whom it has been attempted to give the names of 87, although it may not be done with perfect accuracy. Some parents left behind them *some*, others *all* their children, who afterwards came over. A dash supplies the place of those whose names are unknown.

Deaths the first four months were as follow :

In Dec. 1620,	6 died.
Jan. 1621,	8 —
Feb. —	17 —
Mar. —	13 —

Twenty-one of them were signers of the Compact, which with the four females and Solomon Martin, above, make 26. The names of the remaining 18, consisting of women, children and servants, are unknown.

ARTICLE III.

GOVERNORS OF PLYMOUTH COLONY.

		Died.	Age.
1620	John Carver.	May, 1620,	
1621	William Bradford.	9 May, 1657,	68
1633	Edward Winslow.	8 May, 1655,	61
1634	Thomas Prence.	29 Mar. 1673,	72
1635	William Bradford.	Above	
1636	Edward Winslow.	—	
1637	William Bradford.	—	
1638	Thomas Prence.	—	
1639	William Bradford.	—	
1644	Edward Winslow.	—	
1645	William Bradford.	—	
1657	Thomas Prence.	—	
1673	Josiah Winslow.	18 Dec. 1680,	51
1680	Thomas Hinckley.	1706,	88
1692	United with Massachusetts.		

ARTICLE IV.

ASSISTANTS OF PLYMOUTH.

	No. of years.		No. of years.
Isaac Allerton		William Thomas	9
William Bradford	5	Thomas Willet	15
Myles Standish	17	Thomas Southworth	18
John Howland	3	James Cudworth	12
John Alden	42	Josiah Winslow	11
John Done	1	Thomas Hinckley	1
Stephen Hopkins	4	William Bradford	6
William Gilson	1	Constant Southworth	1
Edward Winslow	11	James Brown	1
William Collier	28	John Freeman	1
Thomas Prence	19	Nathaniel Bacon	1
Timothy Hatherly	21	Daniel Smith	1
John Brown	17	Barnabas Lothrop	1
John Jenney	2	John Thacher	8
John Atwood	1	John Walley	6
Edward Freeman	7	John Cushing	3

ARTICLE V.

Original Towns in Plymouth Colony, as they were in 1692, with the date of their settlement or incorporation, and their Indian names.

PLYMOUTH COUNTY.

	Incorporated.	Indian name.
Plymouth settled	1620	Pawtuxet.
Duxbury —	1637	Namassakeset.
Scituate	1636	Satuit.
Marshfield	1640	
Bridgewater	1656	Missaucatucket.
Middleborough	1660	Namasket.
Accord Pond Shares	1650	} Plantations.
Ford's Farm		

COUNTY OF BARNSTABLE.

Barnstable	1639	Cummaquid.
Sandwich	1639	Shawme.
Yarmouth	1639	Mattakeest.
Eastham	1646	Nawset.
Rochester	1686	Seipican.
Falmouth	1686	Suckinussett.
Saukatucket	1640	} Plantations.
Monamoy		
(now Chatham)	1686	
Pamet, (now Truro)		
Massape	1660	

COUNTY OF BRISTOL.

Bristol	1681	Kekimuet.
Taunton	1639	Cohannet.
Rehoboth	1645	Sekonk.
Dartmouth	1645	Acushena.
Swanzy	1667	Pockanokett.
Little Compton	1682	Saconet.
Freetown	1683	Assonet.
Rehoboth North Purchase,		} Plantations.
(now Attleborough.)		
Attleborough Gore,		
(now Cumberland, R. I.)		
Pancateest, (now Tiverton,		
belonging to R. I.		
Pocasset.		

> *The number of towns, with the population in these three counties now (1836) is—*

In Plymouth	21	42,044
Barnstable,	13	28,514
Bristol,	19	49,592
Total,	53	121,150

LANDING OF THE PILGRIM FATHERS.

MRS. HEMANS.—WRITTEN IN 1825.

THE breaking waves dashed high
 On a stern and rock-bound coast,
 And the woods, against a stormy sky,
 Their giant branches tossed ;

And the heavy night hung dark
 The hills and waters o'er,
 When a band of exiles moored their bark
 On the wild New England shore.

Not as the conqueror comes,
 They, the true-hearted, came ;—
 Not with the roll of the stirring drums,
 And the trumpet that sings of fame ;—

Not as the flying come,
 In silence and in fear ;—
 They shook the depths of the desert's gloom
 With their hymns of lofty cheer.

Amidst the storm they sang,
 And the stars heard, and the sea ;
 And the sounding aisles of the dim woods rang
 To the anthem of the free.

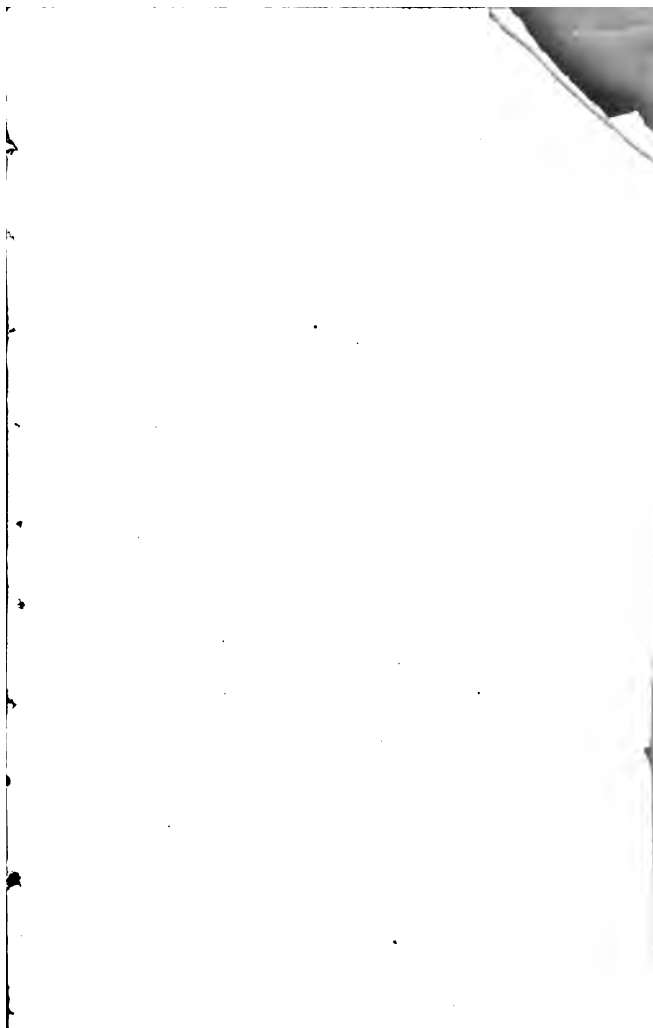
The ocean-eagle soared
From his nest by the white wave's foam,
And the rocking pines of the forest roared ;—
This was their welcome home.

There were men with hoary hair
Amidst that pilgrim band :
Why had they come to wither there,
Away from their childhood's land ?

There was woman's fearless eye,
Lit by her deep love's truth ;
There was manhood's brow, serenely high,
And the fiery heart of youth.

What sought they thus afar ?
Bright jewels of the mine ?
The wealth of seas ? the spoils of war ?—
They sought a faith's pure shrine.

Ay, call it holy ground,—
The soil where first they trod !
They have left unstained what there they found—
Freedom to worship God !



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